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The Idea of the University in the Early Modern Period*

By FRANCIS P. CASSIDY
Department of Education,
The Catholic University of America

THE thirteenth century was the vigorous age of the medieval universities. In this century scholasticism produced its most brilliant results. The decadent age of the medieval universities was the fourteenth century. The scholastic system of philosophy and theology which was the intellectual core of the thirteenth century fell in the fourteenth century into the hands of partisan adherents of one of the three great schools, Thomists, Scotists, and Occamists.

Dialectic which in the thirteenth century was only a preparatory study to philosophy became in the fourteenth not only the main subject of study, but also of contention. Clearness of thought was clouded by distinctions and sub-distinctions. In place of intelligence there was conceit and closely upon conceit skepticism followed. The English Franciscan, William of Occam, who died in the Black Death about the middle of the fourteenth century, dealt a severe blow to scholasticism and as de Wulf remarks in his *History of Medieval Philosophy* scholasticism now lost its force in the scheme of European education and awaited the ridicule of the coming humanists.

The educational weakness of the universities of the thirteenth century was the blight of intellectualism. They were almost exclusively intellectual in their character and influence. Yet, it must be conceded that it was a noble intellectuality. The universities of the fourteenth century in comparison with those of the thirteenth were mere trade schools where logic-chopping was done chiefly as a preparation for teaching others how to chop logic. University work was now more a matter of training than of educating because the doctorate was the certificate of teaching. In the faculty of arts the years of study were shortened and "beardless boys" filled the chairs of the

*The Early Modern Period herein denotes the era of history from the Renaissance down through the Eighteenth Century.

masters. The form of the syllogism was more important than the truth it contained. The faculty of theology arrogated to itself divine authority and in time set up the erroneous notion that a general council was superior to the spiritual authority of the pope. The cosmopolitanism of the medieval university was now giving way to the sharp demarcation between the developing nations of Europe. The culture of the Middle Ages was becoming provincial. The new universities which sprang up and particularly in the German-speaking countries were either national or local in character. As Denifle points out Europe itself was breaking up and European education was turning into French, English, Italian, Spanish, and German education.

At the beginning of the fifteenth century the Renaissance was firmly rooted in Italy. It was natural that the universities should be hostile to the Renaissance. The leaders of the new learning were university trained men, it is true, but their enthusiasm was a revolt against the routine of the universities. The new learning challenged the existing ideals of education and by opening a broader field of culture in its return to antiquity threatened the traditions of the immediate past. Due to the hostility of the universities, humanistic learning had to find temporary refuge in the court schools which were established in the very shadow of the universities. It was not until the leaders of the Renaissance had clamored long at the university doors for entrance that individual university lecturers were converted to the movement and in the end the universities in general surrendered. The result, however, was that by the middle of the sixteenth century, the formalized universities institutionalized the new curriculum so that after a period of two hundred years a liberal education was changed from a system of study based on wooden Aristotelianism to a more mechanical system based on Ciceronianism.

By the beginning of the sixteenth century humanistic studies had won a foothold in most of the universities of Europe. The Italian universities, particularly Pavia, Padua, and Florence had early raised letters to the first place in the curriculum of studies. In Spain, the University of Alcalá became one of the best institutions in Europe for classical languages as well as for biblical studies and Oriental languages. Cardinal Ximénez was a

generous patron of the university and to his patronage is due the first printed edition of a polyglot Bible, giving in parallel columns the Hebrew, Greek, Latin and Chaldaic texts, with dictionaries of Hebrew and Chaldaic.

In the Lowlands, Louvain at the beginning of the sixteenth century was rigidly attached to the medieval disciplines. With the founding, however, by Erasmus, under the will of his friend Jerome Busleiden, of the Collegium Trilingue (College of the Three Languages) at Louvain for the study of Latin, Greek and Hebrew, Louvain developed an interest in humanistic studies and became the rendezvous of a circle of scholars of which Erasmus was the most celebrated.

The distinguished Spanish humanist and Catholic educator, Vives, was a member of this circle at Louvain where he lectured in both Greek and Latin at the University. His Spanish nationality made him welcome in a country then part of the dominion of the King of Spain. Later he was called to England by Wolsey where he enjoyed the patronage of Queen Catherine and was honored with a lectureship at Oxford.

The Spanish Netherlands being identified with the Catholic party lost subsequently the prestige for humanistic learning which it had acquired in Northern Europe. The standard of Protestant humanism was set up in the Dutch provinces in the newly founded University of Leiden which was for two hundred years the chief center of erudition for Protestant Europe.

To the universities of Tübingen, Erfurt, Wittenberg, and Leipzig, German humanism in its formative stage owed much. At Tübingen, Melancthon who later joined the Lutheran forces and more than any other man of his time is identified with the foundation of Protestant universities, spent six years in classical study and acquired a good knowledge of Vergil, Terence, Cicero, Livy, Homer and Demosthenes. Erfurt was the home of the humanist group which produced the *Epistolae obscurorum virorum*. The dominant figure in this group was Konrad Mutianus Rufus, a canon of Gotha, whose correspondence, Woodward claims, ranks second only to that of Erasmus in the light it throws upon the community of learning of the age. The Erfurt humanists were definitely opposed to the medieval disciplines. Their self-confidence in time became so reckless that it dismayed even Erasmus whose suspicions of their

tendencies were eventually justified, for all of them became militant followers of Luther.

Leipzig underwent organic reform and subordinated medieval studies to the faculty of letters before the close of the first quarter of the sixteenth century. Wittenberg within the same period could claim the first rank among the humanist universities of Germany. The professor of Greek at Wittenberg was Melancthon who was appointed to this position at the age of twenty-one upon the recommendation of his grand uncle, Reuchlin, the dean of German scholars. Melancthon's inaugural address was a pronouncement on behalf of university reform throughout Germany. To the German Renaissance, Melancthon gave a great constructive activity which neither Erasmus nor Reuchlin could supply. The Protestant universities of Germany were all more or less transformed by the work of this scholar.

It was at the University of Wittenberg that Melancthon first came into close relationship with Luther who had been a member of the university faculty practically from its beginning. Luther had been educated at the University of Erfurt just when it was becoming interested in the humanistic movement. He, however, never became a humanist. In fact his work was primarily of a religious nature and incidentally educational.

Luther was no friend of the universities. He denounced them as "dens of murderers," "temples of Moloch," and "synagogues of corruption." He declared: "The Universities were only worthy of being reduced to dust; nothing more hellish or devilish had ever appeared on earth from the beginning of things, or ever would appear." Most of the works of Aristotle and those on scholastic philosophy he branded as "Satan's filth." He called for the complete abolition of canon law and advocated that the study of civil law be reformed and that theological courses be drastically changed.

Although Luther regarded the universities as "Schools of Satan" he did not wish to abolish them entirely. He felt that the universities had an important service to perform in training men "of good understanding in the Scriptures." His purpose was to secure control of the university and to make the requirements of classical education dominate the course of study.

Until the sixteenth century the universities continued for the most part to be international in character, due to the three unifying agencies, a common language, the Catholic religion, and a common culture. The Renaissance, however, by its glorification of the ancient classic forms and its contempt for the living Latin broke the bond of unity in a common language. Scarcely had the forces of the Renaissance been felt throughout Western Europe when the religious upheaval of the Protestant Revolution shook the fabric of all European society and in this cataclysm the unity of the Faith was disrupted. The destruction of international culture naturally followed. With the unity of Europe shattered, the disappearance of the international character of the universities was inevitable.

After the Protestant Revolt it seemed for a time as if the Protestant leaders would thwart the program of humanistic studies in the universities and restore philosophy and theology to first place in the curriculum of studies in support of the various theologies which the different sects organized. The determination in Protestant countries to put the ministers of religion through a university course indirectly encouraged philosophy and theology and raised the universities to a higher speculative level at the time. Mullinger in his *History of the University of Cambridge* points out that the teaching of philosophy in Protestant universities was deeply tinged with scholasticism down to the middle of the seventeenth century. This continuance of scholasticism was pronounced in those universities chiefly influenced by the teaching of John Calvin. The Scottish universities in particular were noted for their interest in metaphysics

In Protestant countries religion became an appanage of the State and the universities could teach only those doctrines that were approved by political authority. The allegiance of the universities was transferred from the Pope to the State on which they now chiefly relied for support. Their teaching in theology was closely supervised and made to conform to the creed of the reigning family. It is a known fact that some universities had to change their theology in the course of the sixteenth and seventeenth centuries. The teaching of law was also made to conform to the national creed in religion and politics.

The rigorous dominance of the civil power over university teaching was especially marked in England, Scotland, and the Protestant German principalities. The freedom of discussion which was the very life of the medieval universities was now decidedly curtailed by the so-called liberating Protestant Reformation.

Rulers in Catholic countries also were influenced in the spread of the spirit of revolt, and curtailed the liberty of the university in teaching in their attempts to use the university for political purposes. Toward the close of the seventeenth century the University of Paris was ordered by Louis XIV to subscribe to his views in disposing of bishoprics. The university was to grant a degree in theology to those candidates only who supported the doctrine of the royal power in one of their theses.

Numerous instances of the active liberty of thought when the peoples of Europe were one in Faith might be cited. The attack of the Franciscans on the writings of St. Thomas Aquinas and the Dominican defense of Aquinas are treated by De Wulf in his *History of Medieval Philosophy*. The fourteenth century was almost riotous with freedom of thought manifested by the Thomists, Scotists and Occamists. Even after the Protestant Revolt there was frank discussion on the part of the Jesuits and the Dominicans over the points of essence and existence and the doctrine of grace.

Logic, metaphysics, and theology which dominated the university curriculum for almost three centuries gradually gave way to language, rhetoric and literature in almost all the universities. Of the great universities, the only exception, Rashdall tells us, was Paris. Theology continued to be the major study there. The decree of the Council of Trent which ordered the founding of seminaries for the special preparation of priests in which philosophy and theology naturally were emphasized, influenced the Catholic universities to some extent to place philosophy and theology at the head of the curriculum. The establishment of seminaries affected university teaching particularly in southern France and Italy.

Despite the marked change in curriculum brought about by the Renaissance, university teachers adhered to the old lecture system though it was unsuitable to instruction in humanistic studies. Early in the fifteenth century Oxford introduced the

tutorial system which Cambridge later adopted. Paris or the other continental universities did not favor this method and in English universities it gradually was rendered ineffective by the loose system of examinations. Candidates at Cambridge, for example, were permitted to give caution-money as an undertaking that they would complete the exercises prescribed by the statutes, and could get the degree by forfeiting the money. Later on in the eighteenth century such conditions were worse.

It may prove interesting to pause here for a few minutes and inquire into the daily regulations of university life. Cardinal Newman in his *Historical Sketches* dealing with universities states that the student got up between four and five; and from five to six he assisted at Mass and heard an exhortation. He then studied and attended the schools till ten, which was the dinner hour. Dinner, which seems also to have been a breakfast, was definitely frugal. It consisted of beef in small messes for four persons, and a pottage made of its gravy and oatmeal. From dinner to five p.m., he either studied or gave instructions to others, when he went to supper, which was the principal meal of the day, though scarcely more plentiful than dinner. Afterwards, problems were discussed and other studies pursued till nine or ten, and then half an hour was devoted to walking or running about, that the students might not go to bed with cold feet. The expedient of heat in sleeping quarters was out of the question.

Brother Azarias tells us in *Essays Educational* that in the university colleges there were two classes of students, the rich, who paid for their maintenance, and the poor who worked and begged for it. St. Thomas More describes poor scholars who were accustomed to receive from the chancellor a license to beg, with bags and wallets, singing *Salve Regina* at rich men's doors. In the Parisian schools, the poor students went to a neighboring convent for their breakfast, awaiting their turn to be served with other indigents. Erasmus in his *Dialogue Flesh and Fish* rails against the unwholesome food that wrecked his health for life while a student at Paris. Rabelais in his *Gargantua and Partagrue* declares: "If I were King of Paris I would set fire to the place and burn both principals and regents for permitting such inhumanity before their eyes." The food at Oxford was regarded as the type of poor living. Azarias

relates that when St. Thomas More through reverse of fortune found himself obliged to economize, he wrote to his wife: "But my counsel is that we fall not to the lowest fare first; we will not, therefore, descend to Oxford fare."

The so-called Reformation affected not only the studies at many universities but also the attendance. It has been said that the sixteenth century produced more heat than it did light. Theological strife was in conflict with sober reason and university men lacked interest in any truth which did not relate to the controversies of the moment. The Protestant historian Paulsen in his *German Education, Past and Present* states that the years between 1525 and 1535 resulted in a depression of learning and education which is without a parallel in history. The figures of attendance at the universities, he observes were reduced to one quarter of their former amount so that Erasmus could exclaim "Wherever Luther prevails, the cause of literature and learning is lost." Monsignor Janssen in his *History of the German People at the Close of the Middle Ages* has furnished statistics to show how the universities were practically depopulated. Cologne which had usually about 2,000 students, in 1516 had 370; in 1521, it had 251, and in 1534 only 54; Luther's University, Erfurt, enrolled in 1521, 311; and in 1524, 34; Rostock with an average enrollment of 300 students, enrolled in 1525, 15; Vienna dropped from an enrollment of 661 in 1519 to 12 students in 1532. The ancient University of Prague which enrolled thousands of students in the fifteenth century had 8 professors and 30 students in 1550.

A similar state of affairs was brought about by the Protestant Revolution in England. Under Henry VIII Oxford graduation decreased from 108 in 1535 to 44 the following year. In the reign of Edward VI there was not a single student graduated at Oxford. Cardinal Gasquet in his *Henry VIII and the English Monasteries* quotes from a sermon delivered in 1550 by Bishop Latimer who apostatized from the Church, which deplores the fact that at Oxford "there seem ten thousand students less than there were within these twenty years" and concludes that "it would pity a man's heart to hear what I hear of the state at Cambridge." Coulton remarks that in 1558 only 28 degrees had been conferred at Cambridge, and Woodward

tells us that in 1561 no doctor's degree was conferred at Oxford in any of the faculties.

It is estimated that immediately before the Protestant Revolt, there were eight-five universities established throughout all Europe. Italy had twenty, France eighteen, Spain and Portugal eighteen, Germany fifteen, the British Isles five, Hungary three, Scandinavia two, the Low Countries, Switzerland, Bohemia, and Poland one each.

After the Protestant Revolt ten new Protestant and eleven Catholic universities were founded in German-speaking lands. The Catholic universities were never universities in the full sense of the term but rather theological schools under Jesuit control. Three of the Protestant foundations, Marburg, Koenigsburg, and Jena are identified with Melancthon. In treating of the history of the universities in this Post-Reformation Period Paulsen in his *The German Universities* makes the following statement:

It was essentially the period of the territorial-confessional university, and is characterized by a preponderance of theological confessional interest. Many new foundations, both Catholic and Protestant, now appeared. The chief impetus leading to these numerous foundations was the accentuation of the principle of territorial sovereignty, from the ecclesiastical as well as the political point of view. The consequence was that the universities began to be *instrumenta denominationis* of the government as professional schools for its ecclesiastical and secular officials. Each individual government endeavored to secure its own university in order (1) to make sure of wholesome instruction, which meant of course instruction in harmony with the confessional standards of its established church; (2) to retain training of its secular officers in its own hands; and (3) finally render attendance at foreign universities unnecessary on the part of its subjects, and thus keep the money in the country.

The same writer tells us that a large amount of money was not needed to establish a new university. A few thousand guilders or thalers were sufficient for the salaries of ten or fifteen professors; a couple of preachers and physicians would undertake the theological and medical lectures, and some old monastery would supply the needed buildings.

As the new foundations were organized largely for political reasons they lacked consequently vigorous life. Henry Barnard in his *German Educational Reformers* refers to the bitter criticism of Melancthon concerning university students due to their utter lack of interest in study and school discipline.

To the period of the Catholic Counter-Reformation belong three new universities founded in France at Douai, Lille, Pont-a-Mousson; two in Spain at Granada and Oviedo; one in Italy at Macerata; but none of these had any real intellectual life in them. The four Spanish-American universities, Lima, Santo Domingo, Quito, and Cuzco which were all founded between 1538 and 1598 had a more vital existence and exercised a marked influence on Latin American culture.

In England about the middle of the seventeenth century Cromwell attempted to found a new university at Durham largely for political reasons, but the attempt was hindered by the disapproval of the universities of Oxford and Cambridge, and violently opposed by the Puritans. The Puritans were fanatical in their opposition to universities and in a series of pamphlets waged war on them. This Puritan attitude is seen represented in Milton who although a university man denounced the universities in his pamphlet of 1659: *Considerations touching the likeliest means to remove Hirelings out of the Church*.

The seventeenth century witnessed the Thirty Years' War and the disintegration of the Holy Roman Empire. The universities of Northern Europe felt the pressure of the war. Abo in Finland and Dorpat in Lavonia suffered intensely. Dorpat had its ups and downs almost to extinction, but it fortunately survived its many vicissitudes and became the national University of Esthonia. Other universities whose existence was frequently imperilled during the troubles of the Thirty Years' War were Prague, Fribourg, Würzburg, Vienna, Heidelberg, and Ingolstadt. D'Irsay in his *Histoire des Universités* claims that Ingolstadt alone of the Catholic universities and Heidelberg of the Protestant universities actually functioned and at that indifferently.

The seventeenth century brought with it a series of reactions in the field of philosophy. At the turn of the century neo-Aristotelianism and neo-Scholasticism took on new life at the universities of Salamanca and Coimbra. In connection with the

Jesuits at Coimbra the names of Suarez and Fonseca are venerable. In the middle of the century Cartesianism proclaimed its contempt for the humanities, for history, and for moral studies, and accepted skepticism as the first step in philosophic investigation. Behind this self-contradictory philosophy of Descartes is the rationalism of the philosophers in England which enveloped all English philosophy from Francis Bacon to John Locke. Cartesianism crept into Germany from Holland and finding refuge in the University of Helmstadt, and towards the end of the century in Leipzig did much to develop a Protestant relationalistic theology.

The seventeenth century was remarkable for genuine scientific discoveries. The heliocentric theory of the solar system suggested by Copernicus in the previous century was now developed by Kepler and popularized through the discovery of the telescope by Galileo. The development of logarithms by Napier, of analytical geometry by Descartes, and of calculus by Leibnitz; the discovery of the law of gravitation by Newton; the advance of theories of gases and of the vacuum by Boyle; the formulation of the theory of the double circulation of the blood by Harvey; the invention of the barometer by Toricelli and of the compound microscope by Malpighi were results of intellectual activity removed from the learning of the universities in which humanistic studies had become the staple of teaching.

Although these discoveries were generally made by university men, they had little effect upon the curricula of universities. In fact with few exceptions, like the universities in Italy and Halle in Germany, the universities of the seventeenth and eighteenth centuries did not regard with favor the study of science so that the best work in science was done outside of the universities and largely through the encouragement of the academies.

These academies were the intellectual descendants of the great academies of the Renaissance. The earliest scientific academy, *Accademia Secretorum Naturae*, was founded at Naples about the middle of the sixteenth century. Membership in it was opened only to those who had made some discovery in medicine and philosophy. The *Accademia del Cimento* founded at Florence in the middle of the seventeenth century and of

which Toricelli was a member was a society organized for the purpose of conducting experiments. About the same time the Academy of Sciences in France was given a charter and separate sections of it were devoted to the study of mathematics, physics, and chemistry. Descartes and Pascal were members of the society and Newton became a foreign associate. Towards the close of the seventeenth century the Collegium Curiosum was the earliest scientific academy in Germany founded for the repetition and discussion of experiments, and at the opening of the next century Frederick I at the suggestion of Leibnitz established the Royal Academy of Science at Berlin. In England, the Royal Society or English Academy of Sciences was chartered about the middle of the seventeenth century and was the outgrowth of the meetings of a group of scientific men who met at the home of a physician where a small laboratory was set up for conducting scientific experiments. Here they listened to reports of the latest achievements in mathematics, astronomy and physics. Many of its members were professors at Oxford and Cambridge and they were an active force in introducing science in both universities. During the first half of the eighteenth century chairs in chemistry, astronomy, botany and geology were established at Cambridge but it must be noted that Cambridge and Oxford at that time were in decay and consequently these foundations did not affect the character of the university teaching.

During the seventeenth and the early eighteenth centuries, however, the scientific study of medicine was not only well under way, but greatly advanced in the universities of Italy, France, England, Denmark, Sweden and especially Holland. After 1650 two notable schools of physiology dominated medical thought for a century, one in Italy and the other in Holland. Although the Italian universities were centers of humanistic learning, they strove at the same time to develop the studies of mathematics experimental physics, astronomy and medicine. D'Irsay states that the great merit of the Italian universities of the sixteenth century lay in the domain of medical science. The artistic Renaissance with its taste for beauty led to the development of the science of anatomy in the medical faculties of the universities of Padua, Bologna, Pisa and Rome. Padua in particular became famous for its course in medicine due to

the renown of the celebrated Belgian professor of anatomy, Vésale, who was made a member of the University faculty in 1537 and who had studied anatomy at Louvain, Paris, and Montpellier. It was two doctors from Padua who first inaugurated medical clinics in Italy towards the close of the sixteenth century, and it is also worthy of note that the enterprising youth of England and Germany came to Padua for the doctorate in medicine.

This preeminence in the field of medical science was to pass in the course of time from Italy to Holland where the University of Leiden became internationally famous for medicine in the seventeenth century. Leiden was the first medical school to have a dissecting laboratory and it too, like Padua, opened a medical clinic by setting up beds in a municipal hospital. The prestige of this school was greatly enhanced by the coming of Boerhaave as a professor of Leiden in 1709, the most celebrated doctor and universal authority of his time. Boerhaave who has been called the preceptor of Europe formed many distinguished professors of medicine who helped to fix the course of study in medicine in both its theoretical and practical aspects. The plan of medical studies adopted in the eighteenth century is the basis of the curriculum in the medical schools of our modern universities.

The influence of Leiden on the medical faculties in the universities of Edinburgh and Vienna was especially marked. Leiden sent several of its famous pupils to Edinburgh as professors among whom were Doctor Adair Crawford, the distinguished chemist and Doctor Alexander Monro, the celebrated physician. After the accession of Maria Theresa in Austria, the court physician Van Swieten who had been trained under Boerhaave at Leiden reorganized the Vienna medical school and with the assistance of de Haen and Stoerck, two other students of Leiden, gave to the school an international reputation.

Meanwhile, in the university foundations of the United States the curriculum shows evidence of scientific teaching. In the second half of the eighteenth century courses in medicine were opened at King's College, now Columbia University, Harvard, and the University of Pennsylvania. Towards the close of the century a faculty of physics, consisting of a dean and seven

professors, complementary to the faculty of languages was established at Columbia. As a matter of course, the classical languages yet occupied the central place in the curriculum of our American colleges and universities.

At Harvard, astronomy and physics were taught practically from the beginning of its foundation. In President Dunster's program of studies at Harvard in 1642 it was specified that seniors shall study "the nature of plants" for one hour on Saturday afternoons during the summer months. Early in the eighteenth century physics appeared in the curriculum at Yale and after the American Revolution under President Stiles, chemistry, botany, and zoology were introduced. By the middle of the eighteenth century instruction was given in geography and the use of globes along with astronomy and physics at Princeton. "Geographical grammar," physics, astronomy and chemistry constituted the sciences in the Harvard curriculum at this time while in the University of Pennsylvania, natural philosophy, a great range of applied mathematics, astronomy, natural history, chemistry and agriculture were offered.

The universities of Europe failed in intellectual influence during the seventeenth and eighteenth centuries. The lectures on classical learning lacked vitality and were for the most part everywhere mechanical and extremely formal. This formalism was especially notable in the universities of Germany. Commenting on the instruction in the German universities of the seventeenth century Paulsen declares that the sole result of university activity was "toilsome compilation." "At the end of the seventeenth century," he continues, "the German universities had sunk to the lowest level which they ever reached in the public esteem and in their influence upon the intellectual life of the German people."

During this period it is evident from the writings of English contemporary writers that the academic and social conditions of Cambridge and Oxford were such as to show that the life of these universities was not vigorous enough to exert any strong influence over their students. The same indictment is true of the French universities in the seventeenth and eighteenth centuries. Of them Compayré says: "Gradually these institutions declined and became nothing more than shadows

of their former selves without exercising any real influence. In fact, it may be said they no longer existed when they were abolished at the Revolution."

This condensed and imperfect sketch of the universities from the Renaissance down through the eighteenth century may help one to form some idea of the university in the early modern period. The universities of this period continued along the line of medieval instruction, modified more or less by humanism and in Protestant countries by the influence of the so-called Reformation. The seventeenth and eighteenth centuries in particular were a dull period in the history of universities. The tempo of the age was not conducive to studies of true university character. The scholarship of the time was a victim of the bitter hatreds sown throughout Europe because of religious dissensions. In such an atmosphere it was hardly possible for the true university spirit to flourish.

Until the appointment of Mariano Villaronga to the post of Commissioner of Education, by Governor Munoz-Marin, the education of Puerto Rico was controlled by appointees from Washington, usually quite unfamiliar with the island's special needs. Despite their sincerity and good intentions, the mainland leaders failed to see the reality of the island's deeply Spanish background. Now, after half a century of vacillating language policies, during which the effort to impose English on the Puerto Rican masses failed, a policy of return to Spanish in teaching is being adopted by the new regime. Beginning August, 1949, all teaching in elementary, intermediate and higher studies will be done in Spanish. (from an editorial in *ALMA LATINA*, Spanish-language weekly of San Juan, Jan. 29, 1949.)

Language, Meaning, and Reading

By T. G. FORAN

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THE essential problems of educational psychology are the nature of meaning, intelligence, and learning. Most of the other content is contingent upon the theories held in regard to these structures and processes. Prevailing views on these topics reveal ignorance regarding the experimental evidence and profound philosophical prejudices arising from preconceived beliefs in the nature of mind and of the correlated physical processes. The three problems are manifested clearly in the psychology of reading and although their significance extends to all phases of guiding growth and learning, the nature of reading and its essential role in education serve to focus attention on their application to the teaching and learning of this subject.

The conflicts regarding meaning and learning are encountered even in a definition of reading and cause divergent views on all aspects of reading instruction. Reading is a term loosely applied to a variety of activities. It may signify mere translation of visual symbols into speech sounds, as when a series of nonsense syllables is presented and the items articulated. Most persons would hardly regard such activity as reading in the same sense that is employed when reference is made to the understanding of the meaning. Such word-calling is, however, spoken of as reading and becomes confused with the understanding or interpretative process we call comprehension. Thus, such statements as the following are not at all unusual:

... "thus, nobody will have trouble in reading such nonsense syllables as *nin, nip, lib.*"

"If our system of writing were perfectly alphabetic, then anyone who knew the value of each letter could read or write any word. In reading, he would simply pronounce the phonemes indicated by the letters."

There is no question about the existence of an activity whereby speech sounds are made in response to recognition of combinations of letters. But there is certainly a distinction between that activity and the understanding of the meaning.

Such nonsense syllables are, by definition, devoid of meaning. This is an implicit recognition of the existence of meaning but the term reading is indiscriminately applied to two processes which are quite dissimilar; one involving speech and one involving meaning. While both speech and meaning may be elicited by a word, there are words whose meaning we know but which we cannot pronounce, just as there are words which can be pronounced, e.g., words of an unknown language and nonsense syllables, which have no meaning whatever. To apply the term reading to both processes introduces confusion at the very outset of any discussion of the psychology and teaching of reading.

When it deals with meanings, reading is an interpretative process. As such, its nature and the conditions of its acquisition and progress are psychological phenomena. Neither the nature of language nor the physical dimensions of the stimuli has anything to do with the definition of the means to be employed in imparting skill and developing comprehension. It is important that the essential reaction of meaning dictate the means used to establish and promote learning. Such accidental accompaniments as those of speech have in reality nothing to do with meaning unless a roundabout procedure is employed whereby the meaning is attached to the sound rather than to the printed or written word. The former is hearing; the latter is reading and while comprehension may be aroused by either, reading is not necessarily mediated by a process of pronouncing the sound of the word. If it were, we would know only the words which we could pronounce. We instantly recognize distinctions of meaning between homonyms although these are pronounced alike. Those deprived of the power of speech are not thereby prevented from reading.

Many proposals are made to improve reading and the problem of reading methods is a perennial one. Some of the suggestions advanced are so absurd that they do not deserve the courtesy of recognition. Occasionally, however, one of these is accepted uncritically and adopted. The basic obstacle to an intelligent program of reading instruction is a misunderstanding of the nature of the mental processes. When language is identified with thought, speech reactions with meaning, and

interpretation with inner speech, there can hardly be any result other than confusion.

It is very unfortunate that some methods of teaching reading have received any recognition whatever. Replete with contradictions and fallacies, their acceptance attests the lack of authentic information regarding fundamental issues in educational psychology. Most such proposals have been ignored but sporadic adoption of the programs advocated requires that the methods be appraised, regardless of how absurd they may be. One such series of proposals has been advanced by Bloomfield¹ and the methods he recommends have been adopted, at least to some degree, in a number of our schools. Bloomfield's work has passed unnoticed in Gray's critical summaries of the literature on reading and in various texts on reading which have appeared since. The intrinsic value of this method of teaching is nil, and if it were not for the danger that others might be tempted to accept it, his work could be ignored completely.

Bloomfield's alphabetic method is by no means new and those familiar with the history of reading methods will have little difficulty in recognizing it. That it is not a method of teaching reading at all will be apparent from the series of steps which the author outlines as follows:

1. "The first step, which may be divorced from all subsequent ones, is the recognition of the letters. . . . The conventional responses to the sight of the letters are their names, *aye*, *bee*, *see*, *etc.* . . .

The first reading material will consist of two-letter and three-letter words in which the letters have the sound-values assigned at the outset. Each letter will have but one phonetic value. Hence, *get*, *got*, and *gun* may be taught but not *gem*. Nonsense syllables should be included and words unfamiliar to the child are not to be avoided. "Short sentences of the type *Nat had a bat* can be used at this stage." (183)

2. "The second stage takes up regular spellings in which double consonants and other digraphs appear in consistent uses, e.g., *ll* as in *well*, *th* as in *thin*, *sh* as in *shin*. . .

¹ Bloomfield, Leonard, *Linguistics and Reading*. The Elementary English Review, 19, 1942, p. 125-130, 183-186.

With the addition of some words of irregular spelling (e.g., *is, was, the*), "it is possible to devise connected reading of reasonably varied content." (183)

3. "The third stage takes up words whose spellings may be called *semi-irregular*, for example the type of *line, shine, mile, while*. . . .
4. "The last stage takes up irregularly spelled words, such as *father, mother, night, all, rough, cough, though*.

"In the first three stages an individual word (apart from the small stock of irregular ones that have been taken in) offers no problem: all that is needed is the habit of connecting letters with sounds. At those stages, unfamiliar words like *van, moot, mote*, afford good practice precisely because they are unfamiliar, and the same can be said of nonsense syllables. At the fourth and last stage, however, each word, being entirely irregular in shape, is a separate item to be memorized. At this last stage, accordingly, we use only familiar words which are needed for reading."

Many may find such a program incredible and even ridiculous. It is even more difficult to understand how it could be accepted than to appreciate its original formulation. That the method is more or less a repetition of methods dating back a hundred years or more will be fairly apparent in spite of some changes of terminology. Certainly the underlying principles are neither new or correct.

The first and perhaps the most serious objection to the method is the deliberate elimination of meaning. Bloomfield recommends the use of nonsense syllables and of words whose meaning is unfamiliar to the children. Nowhere is there any allusion to meaning as the essence of reading and the goal of all reading instruction. There are some revealing passages which betray the author's identification of meaning with motor responses, e.g.,

"The fully literate person. . . has developed a system of internal substitute movements which serve him, for private purposes, such as thinking and silent reading, in place of audible speech-sounds." (183)

Thought, therefore, consists of a system of internal substitute movements. This is fully in accord with the Behavioristic

definition of thought as inner speech. The absurdity of such a theory has been widely recognized but the hypothesis persists and is advanced as dogmatically as any Behaviorism's weird notions of the nature of mental processes. The refutation of such a belief is afforded by many experiments.²

Here and there, the author makes some reference to "practical content" and to "ideas" which are mentioned only in quotation marks as though they belonged to the myths of primitive magic. The identification of meaning with sounds, either overt or suppressed, is naive to say the least, since Bloomfield's own examples should show how distinct language and meaning must be in the psychological realm. He cites the identical sound of *knit* and *nit*, acknowledging the difference between their meanings. Such a distinction could not exist with identical sounds if his premises were valid. If it is maintained that the context supplies a clue to the meaning, the argument admits that context is more than names. We instantly distinguish between such words not because of their sound, which is identical, nor merely because of their spelling but through their spelling to the meaning which we have come to associate with the two words.

In such a sentence, as "She began to knit a sweater", we can no more use the meaning for *nit* than we could comprehend the jargon which would result from substituting *nit* for *knit*. *Nit* may be defined as a small spot in cotton cloth. If meaning were the sound, the sentence would then amount to "She began to small spot in cotton cloth a sweater." Definitions would be superfluous if meaning were identical with sound!

The Behavioristic identification of thought with language is the foundation of Bloomfield's proposed method of teaching reading. To accept his method is therefore to accept such a mechanistic theory of thought, intelligence and meaning, despite the extensive research which demonstrates the utter falsity of such a view.

Bloomfield's proposal is built squarely on the fallacy of identifying psychological processes with the objective nature of the content of such processes. This is implicit in the identifica-

² Halbach, Arthur A., *The Definition of Meaning in American Education*. Doctor's dissertation, Catholic University, 1948, pp. 160.

tion of meaning with language, but contains other aspects as well. The method of teaching reading is to be determined by the nature of language and the classification of sounds. He is quite inconsistent in decrying the phonic method when his own is a phonic method par excellence, though details of procedure may differ. In support of his method, Bloomfield discusses the history of writing as though the history of the race were recapitulated in the learning processes of the individual. Such an evolutionary hypothesis, known commonly as the culture-epoch theory, was discredited so long ago that it is with considerable surprise that one encounters it anew. This interesting but wholly invalid notion, popularized by Hall, seldom is mentioned in recent years except as a target for criticism and even then it is connected more with general development than specific learning processes. The history of language and of recorded speech has nothing at all to do with a child's reactions to visual symbols and his efforts to associate meaning with them. To the Behaviorist concept of meaning, Bloomfield adds, therefore, the absurd supposition that the evolution of the human mind is recapitulated in the learning of the individual child.

It has been axiomatic in educational psychology that interpretation is couched in terms of experience. Hence, in reading there should be a sufficient background to afford meaning. It seems flagrantly at variance with this to select words, and nonsense syllables too, for which the child would have little "apperceptive experience," forcing him to learn both the meaning and the printed form of the word at once. Yet, the method advocates the use of nonsense syllables as well as of words which are as yet unfamiliar to the children. They may learn to pronounce such words but there is no reading value in such activity when there is no meaning. Furthermore the meaning must guide the pronunciation for words that are spelled alike but sounded differently, e.g., *tear*. The use of such words as *knit*, *nit*, *knight*, *moot*, *mote*, etc., has no justification whatever, unless one accepts Bloomfield's assumptions and hypotheses. At the same time, those words whose meaning is known to the child may and probably will be omitted because in many cases they are not consistent with the alphabetic principle.

Bloomfield admits that English is very imperfect and arbitrary as an alphabetic system of writing. The consequences of this are utterly neglected, but it is not especially important in view of the confusion that exists throughout this essay in the relations between writing and speaking. While professing to distinguish clearly between the two, the author is discussing reading and not writing. A word may be regarded as phonetic when it is written as it is sounded, or when sounded as it is written, or both. When speaking of the imperfections of the English from the standpoint of his alphabetic principle, he is alluding to writing words. But the task is not to write but to read and he fails to observe the distinction. Words, and nonsense syllables too, are chosen because they can be written phonetically which besides limiting the child's recognition vocabulary, only partially covers the situation of the sound of the words as written. Thus complications immediately arise. *Knit* and *nit* afford an interesting example. They are phonetically identical although spelled differently. They are very different in their appearance though sounded alike. Additional rules will be needed to avoid mispronunciation of *knit* by a child who has been taught the value of *k*. The problem, overlooking all the other limitations of the procedure, is not whether words are written as they are sounded but whether they are sounded as they are written. In this feature, English is certainly a very imperfect and arbitrary language. It is not convincing for present purposes to be told that "in spite of its many imperfections, our system of writing is in origin and in its main features alphabetic." It is not our system of writing which is at issue but whether when written our speech corresponds to printed symbols and their combinations. The unphonetic character of the English language is only too well known. The logic of this passage is significant:

"If our system of writing were perfectly alphabetic, then anyone who knew the value of each letter could read or write any word. In reading, he would simply pronounce the phonemes indicated by the letters, and in writing he would put down the appropriate letter for each phoneme. The fact that we actually can do both of these things in the case of nonsense words, such as *nin* or *nip*, shows that our system of writing is alphabetic." p. 128.

Bloomfield's pointed criticisms of phonics in reading are largely valid but he fails to perceive that almost all, if not all, apply equally to his method although details of procedure may be unique. The fundamental assumptions underlying phonics are precisely the same as those upon which he bases his method, and vice versa.

The numerous fallacies, factual as well as logical, which pervade the exposition of this method of teaching reading in addition to the erroneous assumptions, are more interesting than important. Contradictions are flagrant. The author's observations of current practices in the teaching of reading hardly seem to typify current procedures, at least in schools where reading is well taught. It must be conceded, however, that many of the erroneous concepts of learning and meaning which are contained in this essay are readily located in other 'systems' of teaching reading.

There is a real need of substituting an adequate educational psychology for the bankrupt theories of Behaviorism in the teaching of reading. Improvements in reading will come not from changing trifling aspects of teaching procedures but only from according meaning its proper place and recognizing the nature of the processes by which it is acquired. To those who regard meaning as a feeling, or motor response, or a word, we can hardly look for much guidance in directing instruction in developing meaning and reading. Current methods of teaching reading, as outlined in the manuals accompanying the most widely used texts, are fundamentally Behavioristic. Their authors are in hearty agreement with Behavioristic theories and their practices necessarily express their views. It is astonishing to find adherents to the principles of Scholastic educational psychology adopting and professing theories and practices which are Behavioristic in origin and essence.

The Administrative Problems of the Catholic College

PART III -- THE FACULTY*

By EDWARD V. STANFORD, O.S.A.

FACULTY SALARIES

No purpose will be served at this time by attempting to construct a faculty salary scale, but there are certain general principles that can be laid down.

1. The Catholic college should have a definite scale of salaries for its lay faculty as a matter of policy and as a guide to its administrative staff. There is no need that such a scale be published.

2. The salary scale should take into consideration the financial ability of the institution, the range of salaries in comparable colleges in the area as well as living costs in the college community.

3. If there is a real distinction in rank observed by the colleges in the designation instructor, assistant professor, associate professor and professor, this should be reflected in the salary scale.

4. Within any given level, the salary scale should be flexible to provide for differences in preparation and experience, number of children to be supported, etc. This for an instructor the salary scale for a nine-months year, might range from \$2500 to \$2900 and similarly for other ranks.

5. Salary increases should be arranged in a way that will be just to all the members of the faculty. Thus it would hardly be fair, under ordinary circumstances, to succumb to the pressure or importunities of an individual faculty member and to raise his salary while passing over more deserving but less mercenary-minded faculty members. In general the faculty should be considered as a group in making salary increases even while making individual adjustments on the basis of need and merit.

6. It is well to have in writing a definite and business-like teaching agreement. Such an agreement should indicate the

*This article is continued from the March issue.

terms under which the faculty member is engaged, the actual dates covered by the particular agreement, the total compensation to be received, both in cash and in kind, and the amount, manner and dates of payments thereunder, specifically mentioning any deductions agreed upon for Insurance and Annuity premiums, Health insurance and so on.

An agreement of this type should be issued annually to each salaried faculty member, regardless of whether the faculty member has temporary appointment or permanent tenure. It is in effect a memorandum which will give, year by year, the financial arrangements that are to be in force.

A mimeographed form will be satisfactory. It should be filled out in triplicate, the original copy for the President's office, a copy for the Business Office and a copy for the faculty member. This will avoid the chance of later misunderstandings and will be welcomed by all concerned.

TEACHING AGREEMENT

An example of an "agreement" known to be used in at least one college is given herewith for its suggestive value. All names are, of course, fictitious and amounts of money used have no special significance other than to illustrate form.

JONES COLLEGE

THIS AGREEMENT between Dr. Elsie May and THE JONES COLLEGE of the District of Columbia, WITNESSETH,

That the said Dr. Elsie May doth hereby covenant and agree to perform the duties assigned by the proper authorities in the position of

Instructor in Home Economics

From September 1, 1948 To June 15, 1949
giving full and undivided time and attention to all the duties required of the position.

That in consideration of the services to be rendered by the above mentioned, she is to receive the following compensation, to wit;

SALARY, in cash	\$3,000.00
LUNCH 150 days at 50 cents ea.	\$ 75.00
TOTAL Compensation	\$3,075.00

SALARY IN CASH to be paid in 10 installments on the 1st of each month commencing October 1 and ending July 1, 1949 after deductions specified by separate agreements.

The monthly payments to be as follows:

Salary	<u>\$307.50</u>
Deductions as agreed:	
Lunch on school days	<u>7.50</u>
T.I.A.A. Premiums 10 at \$15.00	<u>15.00</u>
Net Payment	<u>\$285.00</u>

That in case of absence for any cause not approved by the College authorities compensation shall cease during said period.

That if the services so contracted for shall be deemed unsatisfactory the College shall have the right to cancel this agreement without any liability to pay any further compensation, except for such services as may have been rendered prior to such cancellation.

IN WITNESS WHEREOF the parties have hereunto set their hands this 1st day of August 1948.

WITNESS:

THE JONES COLLEGE
of the District of Columbia

PRESIDENT

MEMORANDUM

Premium Payments on T.I.A.A. Annuity Policy			
No. of payments per annum	<u>10</u>	Monthly	Annually
Your share of premium		<u>\$15.00</u>	<u>\$150.00</u>
College Contribution		<u>15.00</u>	<u>150.00</u>
Total Premium		<u>\$30.00</u>	<u>\$300.00</u>

FACULTY TENURE

The Catholic college should have a definite policy on Faculty Tenure. Of first importance is the well-considered decision as to how many faculty positions shall be open to lay-faculty members on a permanent tenure basis and how many on a temporary tenure arrangement and the identification of these positions as far as that is possible.

When it comes to writing a policy for Faculty Tenure, there seems to be no good reason why a Catholic college cannot model its policy in accordance with the principles and spirit of the policy adopted by the Association of American Colleges on January 10th, 1941. It is as follows:

Academic Tenure

"(a) After the expiration of a probationary period teachers or investigators should have permanent or continuous tenure, and their services should be terminated only for adequate cause, except in the case of retirement for age, or under extraordinary circumstances because of financial exigencies.

In the interpretation of this principle it is understood that the following represents acceptable academic practice:

1. The precise terms and conditions of every appointment should be stated in writing and be in the possession of both institution and teacher before the appointment is consummated.

2. Beginning with appointment to the rank of full-time instructor or a higher rank, the probationary period should not exceed seven years, including within this period full-time service in all institutions of higher education; but subject to the proviso that when, after a term of probationary service of more than three years in one or more institutions, a teacher is called to another institution it may be agreed in writing that his new appointment is for a probationary period of not more than four years, even though thereby the person's total probationary period in the academic profession is extended beyond the normal period of seven years. Notice should be given at least one year prior to the expiration of the probationary period, if the teacher is not to be continued in service after the expiration of that period.

3. During the probationary period a teacher should have the academic freedom that all other members of the faculty have.

4. Termination for cause of a continuous appointment, or the dismissal for cause of a teacher previous to the expiration of a term appointment, should, if possible, be considered by both a faculty committee and the governing board of the institution. In all cases where the facts are in dispute, the accused teacher should be informed before the hearing in writing of the charges against him and should have the opportunity to be heard in his own defense by all bodies that pass judgment upon his case. He should be permitted to have with him an advisor of his own choosing who may act as counsel. There should be a full stenographic record of the hearing available to the parties concerned. In the hearing of charges of incompetence the testimony should include that of teachers and other scholars, either from his own or from other institutions. Teachers on continuous appointment who are dismissed for reasons not involving moral turpitude should receive their salaries for a least a year from the date of notification of dismissal whether or not they are continued in their duties at the institution.

5. Termination of a continuous appointment because of financial exigency should be demonstrably bona fide."

This statement was later approved by the American Association of University Professors at their Annual Meeting in Chicago

on December 28, 1941. The Committee on Academic Freedom and Tenure of the Association of American Colleges was able to report this fact at the Annual Meeting of the Association in January of 1942 together with the following "Interpretations" which were mutually agreed to and which are quoted here from the Association of American Colleges Bulletin for March 1942, page 79.

"The following interpretations concerning the joint statement on academic freedom and tenure were agreed upon:

I

First: That its operation should not be retroactive.

II

Second: That all tenure claims of teachers appointed prior to its endorsement should be determined in accordance with the principles set forth in the 1925 statement on academic freedom and tenure.

III

Third: If the administration of a college or university feels that a teacher has not observed the admonitions of Paragraph (c) of the section on ACADEMIC FREEDOM and believes that the extra-mural utterances of the teacher have been such as to raise grave doubts concerning his fitness for this position, it may proceed to file charges under Paragraph (a) (4) of the section on ACADEMIC TENURE. In pressing such charges the administration should remember that teachers are citizens and should be accorded the freedom of citizens. In such cases the administration must assume full responsibility and the American Association of University Professors and the Association of American Colleges are free to make an investigation."

FACULTY RETIREMENT PROGRAM

It is my conviction that every Catholic college, whether it has few or many lay-faculty members, has at least a moral responsibility to make some retirement provisions for its lay faculty. A retirement program in the college will stimulate the morale of the lay faculty and their loyalty to the college by giving them a feeling of security against the future.

It is, of course, evident that such a program benefits the lay-faculty members. But it is not always so evident that frequently the college itself is the greatest beneficiary from a well-conceived retirement program for its lay-staff.

Inevitably the day will come when a lay-professor who has given long service to a college, begins to slow up and fails notably in his teaching efficiency and student complaints begin to come in. What is the administration to do about it, if there is not a pension system with a definite retirement age? Or a professor in service may suddenly become incapacitated or die. How can a college without a retirement system avoid drawing on its current funds to give financial assistance to the wife and dependent children?

If a college is to deal with these various cases as they arise, by grants from its current funds, it should be noted that the burden will fall solely on the college, and will increase with the years. Furthermore, these obligations may come at a time when the college is ill-prepared to take care of them. Under a carefully planned pension system of the funded type, the teacher contributes a part of the expense from regular salary payments, to which the college adds its share. There is thus accumulated systematically a fund at interest to take care of the obligations as they arise.

Although this subject of a faculty retirement system is worthy of extended treatment, it is not my intention to deal with it completely here. It is sufficient for our present purposes to make a few specific suggestions and refer the interested reader to references at the end of this article if he wishes more detailed information.

If the Catholic College will recognize its responsibilities in this area then ways and means can be found to finance a workable plan for the retirement of lay professors. A few years ago the Catholic colleges which had adopted funded retirement plans could be counted on the fingers of one hand. In the past two years the number of such colleges has increased considerably. It is to be hoped that the number will continue to increase.

The extension of the Federal Social Security Program to cover employees of charitable and other non-profit institutions, including colleges, now seems assured in the very near future. However, it is to be noted that this will not dispense with the necessity for a private plan. Although the Government pension plan returns more for the premium invested than is possible under any other plan, the amount of coverage will not produce

anything like an adequate pension for the members of the teaching staff of a college. It will still be necessary to supplement the Government plan with a private plan. There is, therefore, no conflict between the Federal Program and a Private Program. They can work together.

Experience has proven that a good retirement program should include these features.

1. It should be a funded retirement plan with regular monthly payments to which the college and the individual professor should both contribute on a salary percentage basis.
2. It should be compulsory for all members of the faculty after they have completed a definite probationary period of service.
3. It should provide that the full equity of the policy is the property of the annuitant or his survivors.
4. It should include a definite age for retirement.
5. It should be safeguarded with provisions that will make it impossible to nullify its original purpose, namely to insure a fixed income at the age for retirement. Thus it should not be possible to borrow against the policy or convert it to some other type of insurance.

It would be a mistake to think that a pension program is the only concern of a college. Death may cut short the period during which pension benefits are being accumulated. The widow and children of such a staff member may be left without adequate income at a most critical period of their lives. There is also the chance that disability of one type or another may reduce or take away the earning power of a teacher when he is making his contributions for retirement pension. It is easy to see how these situations could be embarrassing to the college.

In order to have complete protection for the lay-members of our college staffs, attention must be given to the three major hazards of economic life, namely, premature death, old age, and sickness and accident. Premature death can be protected through some form of life insurance which is payable at death to one's dependents. Old age can be protected by some form of annuity insurance payable during the life of the person insured, or to his heirs if he dies before the age of retirement. Sickness and accident can be protected by various forms of accident insurance, hospitalization or health plans.

The important point to emphasize is that no system of protection is complete unless all three of these major hazards are provided for. It does not follow, however, that there is a moral obligation on the college to provide or to share the burden of all three forms of protection. As far as the college is concerned, the most important form of protection is that which covers old-age pensions. This is the type of protection which if left to the individual will almost invariably be neglected. It is generally assumed that personal life insurance, also accident and health insurance, especially in the case of the professional staff, is the responsibility of the individual.

A college would do well, therefore, to interest itself in knowing just what protection is carried by each member of its staff, so the appropriate counsel may be given in urging protection in areas that are left unprotected. Without a college-sponsored pension program, however, such "interest" would undoubtedly be resented.

SUGGESTED READINGS

FACULTY SELECTION AND MORALE

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The author describes a plan in which faculty organization designed to secure democratic participation, has contributed toward the noticeably high morale which characterizes the faculty, individually, and as a group.

Bixler, Roy W., *Institution-Faculty Relations in the College of Integrity*. Bureau of Publications, Teachers' College. Columbia University, N.Y., 1939. pp. 95-120.

Positive program for stimulating and accelerating faculty improvement. Appraisal of seventeen devices used in various institutions of the North Central Association.

Carmichael, Oliver C., "The Teacher and Educational Results", *American Association of University Professors Bulletin*. Dec. 1946, pp. 705-717.

Practical suggestions for improving quality of teaching. The section on how to stimulate faculty by various incentives particularly good.

Sister Catherine Dorothea, "The College Faculty and Its Development", in *College Organization and Administration*, compiled by Roy J. Deferari, the Catholic Univ. of America Press, Washington, D.C., 1947, pp. 109-116.

Discussion of standards for faculty selection and administrative policies of tenure, salaries, academic freedom, teacher loads, cooperation, etc., as efficient means to improving quality of teaching.

Hudelson, Earl, ed., *Problems of College Education*, University of Minnesota Press, Minneapolis, 1928, pp. 94-101.

Practical. Emphasizes point that faculty makes the college. The efficiency of the teaching staff is proven by its representatives in graduate schools.

Grinnell, John Erle, "A Dean Looks at Democracy in College Government," *American Association of University Professors Bulletin*, Vol. 26, (June, 1940), pp. 358-360.

This Dean believes that if the whole faculty is aware of joint responsibilities it will have good morale. He states nine characteristics in the way of good college control.

Land, Lieutenant William G., "How Can a Small College get a Good Faculty?" *Association of American Colleges Bulletin*, Dec., 1945, pp. 560-565.

Workable program on how to stimulate scholarly interests of faculty.

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This article contains convincing arguments for a salary schedule which would make an allowance for each additional child.

Reports of the Committee on Academic Freedom and Tenure. *Association of American Colleges Bulletin*: Vol. 26, No. 1, March, 1940, pp. 99-108; Vol. 27, No. 1, March, 1941, pp. 127-130; Vol. 28, No. 1, March, 1942, pp. 77-82.

"Salaries of Catholic Lay Teachers", *America* LXVII (March 29, 1947), 701.

A brief editorial presenting the case for the Catholic lay teacher at all levels. It argues that, "The Catholic system must give lay teachers adequate pay, reasonable security, and satisfactory working conditions."

Schaaf, Valentine, O.F.M., "Catholic Colleges Must Face Problem For Living Wage for Staff", *Catholic Educational Review*, January, 1947, pp. 49-50.

Points out that Catholic institutions must face the problem of paying their faculty members a just living wage in keeping with the Papal encyclicals. Article gives summary of questionnaire sent to presidents of 144 public and endowed private colleges.

Spitzer, Allen, "Salaries and Catholic Colleges", *America*, LXVII (August 2, 1947), 504.

A convert of seven years ago expresses his faith in Catholic educators and the belief that they "will act in the interests of the layman."

INSURANCE AND ANNUITIES

Ingraham, M. H., "Social Security and the Colleges", *Association of American Colleges Bulletin*, March, 1947, pp. 135, 141.

Includes a brief history of the development of the retirement system in the American Colleges as well as an explanation of how the T.I.A.A. operates. It suggests that the college should be included under Old Age and Survivors Insurance phase of the Social Security Act.

Greenough, William C., "College Retirement and Insurance Plans" *Columbia Univ. Press*, N.Y. 1948, p. 274.

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"Benefit Plans for Non-Academic Employees," *Association of American Colleges Bulletin*, May, 1946, Vol. XXXII, No. 2, pp. 255-74.

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A TEACHER'S ACROSTIC

By M. J. LAFFAN

CHARITY

HOLINESS

REVERENCE

INDUSTRY

SINCERITY

TACT

Are We Victimizing the Non-Academic Pupil?

By BROTHER LOUIS J. FAERBER, S.M.

ONE of the most important factors making for a tremendous difference in the administration of our high schools is the rapid growth in pupil enrollment. Since the year 1920, the enrollment in Catholic high schools has jumped from 129,848 to 467,039 pupils, an increase of 260 per cent, whereas the total population between the ages of 14 to 17 inclusive increased only 17 per cent. The increment since the turn of the century is even more astounding, since it has been estimated as being upward of 1,000 per cent.

With this augmentation of numbers has come a large-scale change in the mental make-up of the students themselves. Where formerly high school classes were composed almost entirely of a fairly homogeneous group of the intellectually elite, now they are filled with students of a far more extensive range of abilities, interests, and purposes. More and more the student-bodies of Catholic high schools are found to be composed of a widely heterogeneous group, in many cases representing the greater part of the range of individual differences among pupils, going all the way from 70 or 75 I.Q. to 150 I.Q. or above. Thus, in a typical freshman class of a large high school, the mental ages of pupils may represent a range extending from about the sixth grade level to about the third year in college.

The Commission on Life Adjustment, created by the United States Office of Education, has estimated that of all the youth now attending high school about 60 per cent are "neglected" since they are not being adequately served by college preparatory or other specialized programs for further education. This means that the majority of pupils, composed largely of youth found in the I.Q. bracket of 103 and below (commonly referred to as non-academic pupils), who at present usually terminate their formal education in high school, are now receiving a type of education which unrealistically attempts to prepare them for a college they never enter.

Since our Catholic high schools are finding it progressively more necessary to admit all Catholic pupils, irrespective of their

intelligence quotients, it is evident that we are confronted with the very same problem. It will become even more of a problem in the years ahead when the vast majority of our Catholic youth not now in Catholic high school will swell the group of lower I.Q.'s. Furthermore, it may be said that the problem is even greater in our own schools, since we have appeared to be most reluctant to change from the traditional academic program to one of a general or pre-vocational nature.

It seems to be a natural and persistent tendency for the curriculum to become crystalized when once it gains common acceptance, and consequently it fails to keep pace with the changing character of the high school group. There is no denying that at the turn of the century such subjects as Latin, Greek, algebra, geometry, and ancient history were wholly necessary and proper for the education of a prospective professional man of scholarship or a gentleman of leisure. While these subjects are still desirable and even necessary for the training of a scholar, they certainly are not and never were intended for the general education of the average adolescent enrolled in our high schools today. Last of all were they ever meant for the below-average high school boy or girl.

When viewed in terms of the task of providing a suitable Catholic training for *all* Catholic youth, the consequences of this trend to adhere doggedly to an outworn curriculum gain special significance. Chief among these are the following:

1. *The number of drop-outs is unnecessarily increased.* During the scholastic year of 1946-47, the writer made a study of 507 Catholic high schools which extended admission to all pupils independent of I.Q. status.¹ The schools were grouped into two principal categories: (a) those which made fairly adequate curriculum provisions for all pupils, and (b) those whose curriculum provisions proved to be inadequate. The pupil mortality of each group of schools was then computed. The rate at which pupils dropped out of the first group was found to be only 18.3 per cent, while the rate for the second group was 36.4 per cent—approximately twice as great as the

¹ Faerber, Louis J., *Provisions for Low-Ability Pupils in Catholic High Schools* (Washington, D.C.: The Catholic University of America Press, 1949), 124-126.

former. More than anything else, the study served to attest the fact that pupils tend to remain longest in those schools which make better provisions for their educational needs.

That non-academic pupils count most heavily in the number of drop-outs is entirely understandable. This is confirmed by a number of studies in the field. For example, in a survey of the public high schools in St. Louis, Johnson² found that while the mortality rate of all students during the four years of high school was 52 per cent, the rates of the different I.Q. groups proved to be the following:

I.Q. Group	Per Cent Withdrawing
130-Above	13.1
110-129	31.6
100-109	49.0
90-99	70.5
80-89	83.9
Below 80	97.3

This shows quite clearly how many catastrophes can and do occur in the lives of young people simply because schools may neglect to adapt curricula to the needs and capacities of pupils to profit from them.

2. *Standards of achievement are lowered.* In a situation where all students, independent of their needs and abilities, are fitted into a fixed and ancient program, it usually happens that teachers accustom themselves to address instruction to the mid-point between the bright and the slow, making the average student the center of teaching attention and the norm of achievement. By this procedure both the bright and the slow pupils are neglected. The bright are not challenged to work up to capacity, they tend to get high marks for comparatively inferior work, and thus they develop habits of mediocrity. The slow pupils, on the other hand, finding themselves unable to approach the arbitrarily set standards of the class, tend to become discouraged and to develop unfavorable attitudes toward the courses, toward their teachers, and toward school in general. Usually they become either the silent, despondent members who are satisfied if they can just hang on but who eventually find themselves dropped from enrollment because of re-

² George R. Johnson, "Research and Survey Series, No. 6," *Public School Messenger*, 33 (October 15, 1935), 25.

peated failure; or they become the rampant trouble-makers of the classroom, thorns in the side of an unnecessarily harassed teacher, and ordinarily find themselves expelled from school. From a set-up like this, there is little wonder that the spirit of industrious effort makes quick departure leaving in its place a situation fraught with disciplinary problems and low educational achievement.

3. *Many students are deprived of the kind of education which best serves their needs.* Since many of the traditional subjects prepare only for college and for the professional or semi-professional work for which much of college is intended, they often serve merely to encumber the non-academic pupil with a body of information which soon falls into oblivion when the actualities of vocational living are encountered. The fact that most of these pupils terminate their formal schooling in high school necessitates that their training be largely of a life-adjustment nature. The question here is, "How does a terminal student fare in after-school life who has been served only through a traditional curriculum? Is he able to practice his religion on his own, to choose a worthy life-companion, to assume his responsibilities for family living, to function as a democratic citizen, to prove a degree of vocational efficiency? Is he capable of bringing Christ into his sphere of vocational work? Obviously, there is much and grave responsibility we have toward our youth which is often shirked in the name of academic education.

It may be revealing to find out how our students themselves actually feel about the subjects which they are pursuing. In a survey made of a representative cross-section of Catholic high school boys, Dr. Fleege³ found that 41 per cent felt that they were not fitted to the school subjects which they had to take, and 8 out of every 10 singled out Latin or mathematics as being the chief area of maladjustment. Also, 70 per cent of all the boys interviewed mentioned that they felt they had to take subjects which would do them no good later on. Heading the list of these subjects were: Latin, mentioned by 46 per cent of the boys; ancient history, by 34 per cent; algebra, 23.3

³ Fleege, Urban H., *Self-Revelation of the Adolescent Boy* (Milwaukee: The Bruce Publishing Company, 1945), 142.

per cent; and geometry, specified by 22.6 per cent. Of the pupils who were failing in their subjects, the most common reason given for such failure was "lack of interest."

The responsibility we have toward our youth in giving them an appropriate program stems primarily from the obligation we have toward *all* our pupils in their being equally members of the Mystical Body of Christ. Since Christ is the Head of the Mystical Body, it follows that the members are sharers in the same life, which makes for a similarity or equality of nature on the supernatural plane. By force of the divinely-given unity of the Church, all the faithful, no matter what their abilities might be, are bound to one another in Christ by an essentially equal bond of high brotherhood. Such a corporate union compels a fellowship in charity which puts no one outside the common pale of rights of seeking to perfect himself as a member of Christ's Mystical Body. Since each child from the very beginning of his intellectual life has the obligation of perfecting himself as a member of the Body, he has a correlative right—a "primordial and essential" one—to all the means necessary for carrying out his duty. This means that besides the equal opportunity to gain the benefits of Catholic education, the Catholic pupil deserves an equal chance to gain that kind of education from which he can best profit—that differentiated kind of education which facilitates his greatest growth unto the stature of Christ.

Yet, it happens all too frequently that some schools assume an attitude of mere toleration toward non-academic pupils as far as diversity of course offerings is concerned. This attitude is evidenced when slow learners, for example, are subjected to a program of abstract subject-matter far beyond the reach of their minds. Through repeated failure in competition with their abler companions, these backward pupils gradually come to look upon themselves as being really of no worth, and so they are robbed even of that which they need most—their self-esteem or the sense of their inherent dignity as members of the Mystical Body.

In some schools the practice is resorted to of shunting off those pupils who fail to the public schools when, in many instances, that failure may be due less to the pupil than it is to the school itself. No doubt, lopping off the lower end of the

achievement curve is much the easier course of action. It seems to absolve the school of much responsibility and requires much less administrative effort. But who can say that this does not represent the thwarting of the ways of God's grace of which the Catholic school should be an instrument? There are so many means available in the school for administering to the individual needs of pupils, there are so many visible avenues for the flow of invisible grace, it seems almost akin to a sacrilege to deny them their sacramental functioning.

There are some school people who tend to brand the non-academic pupil as a potential delinquent. Of course, he is a potential delinquent in the same sense that any other pupil is a potential delinquent. But it is important to realize that the school can do a great deal in building up the natural virtues in pupils by effecting a harmony between ability and achievement. If school work is entirely beyond a pupil's capacity, it is a natural consequence that poor attitudes and habits will almost certainly result. It surely is not surprising that undesirable traits often develop in certain non-academic pupils because the school demands too much of them.

Is it not true that a latent tendency often persists among us, adults, to value the intellectual side of adolescent nature out of proportion to the larger and greater growth in Christ-like character formation? In the academic atmosphere of our classrooms, do we not tend to set too much of a premium on intellectual ability alone at the expense of the more valuable moral virtues?

The "laboratory" phase of a six-week intensive course in social usage was reached with the first of a series of semi-monthly tea dances held at St. Scholastica's Academy, Covington, La., conducted by Sisters of the Order of St. Benedict. Guests at the dances are students of St. Paul's high school, conducted there by the Christian Brothers.

Lectures and films on the principles of etiquette are part of the course in social usage. A tea, a luncheon, a dinner party and a banquet will be the pleasant "laboratory" work to teach by practice.

A Pioneer in Education

By C. J. WOOLLEN

London, England

JOHN RUSKIN, derided in his own time as art critic, economist, and education reformer, is now coming into his own. Many of his economic theories, rejected by the economists, are now being recognized as providing the only stable base for a sane social order, even though he has been forgotten as their propounder. As a pioneer in education, he has been proved to be a man in advance of his age.

It was Ruskin's maxim that "you do not educate a man by telling him what he knew not, but by making him what he was not." He deplored the notion that children should receive "the education befitting such and such a *station in life*." "This is the phrase, this is the object, always. They never seek, as far as I can make out, an education good in itself: the conception of abstract rightness in training rarely seems reached by the writers. But an education 'which shall keep a good coat on my son's back;—an education which shall enable him to ring with confidence the visitors' bell at double-belled doors,—education which shall result ultimately in establishment of a double-belled door to his own house; in a word, which shall lead to advancement in life.' It never seems to occur to the parents that there may be an education which in itself *is* advancement in Life; that any other than that may perhaps be advancement in Death; and that this essential education might be more easily got, or given, than they fancy if they set about it in the right way; while it is for no price, and by no favour, to be got, if they set about it in the wrong." (*Sesame and Lilies*).

He clearly saw that education had no meaning unless it were primarily a training of the moral faculty, and a development of the will. He was critical of the competitive system in schools in so far as competition was between scholars on subjects learned, since it tended to obscure the real object of education. In "The Eagle's Nest", he stresses the need for cultivating joy in life, and considers that a chief aim. "I feel it distinctly my duty", he says, "though with solemn and true

deference to the masters of education in this university (Oxford), to say that I believe our modern methods of teaching, and especially the institution of severe and frequent examination, to be absolutely opposed to this great end."

He was by no means opposed to compulsory education. In "The Crown of Wild Olives", he goes so far as to apply the Gospel injunction "Go ye out into the highways and hedges, and *compel* them to come in. He recognizes that education is a costly business, but that money spent on national education is well spent not because it brings a monetary return, but produces better men. "You do not learn that you may live," he says, "—you live that you may learn." He is of opinion, however, that there should be some exceptions to the rule that all should go to school. He considers that the education authority should "have power, on the report of the pastors, to dispense with the attendance of children who had sick parents to take charge of, or whose homelife seemed to be one of better advantage for them than that of the common schools; or who, for any other like cause, might justifiably claim remission." It should be noted that, by the term "pastors", he does not mean necessarily an ecclesiastical authority, but a State authority, who, in secular affairs, should have a charge parallel to the jurisdiction of a bishop.

In Ruskin's proposed method there was no unfairness to the child who might thus be kept away from school. It was not essential that he should keep up with the others, for all were not to be taught the same things, but to be trained in whatever they showed themselves to be suited for. His was a kind of extended Montessori system, but one that, above all, trains the child in self-discipline. His scheme would aim at vocational training, which is only today being generally recognized as a vital element. "For a wholesome human employment", he says, "is the first and best method of education, mental as well as bodily. A man taught to plough, row, or steer well, and a woman taught to cook properly, and make a dress neatly, are already educated in many essential moral habits. Labour considered as a discipline has hitherto been thought of only for criminals; but the real and noblest function of labour is to prevent crime, and not to be Reformatory, but Formatory."

Ruskin was insistent that education is a process that the scholar himself must direct; he must not rely on masters to give it him—a dictum that the best educationists now accept. "You must begin your education," he said, "with the distinct *resolution* to know what is true, and choice of the strait and rough road to such knowledge. This choice is offered to every youth and maid at some moment of their life; choice between the easy downward road, so broad that we can dance down it in companies, and the steep narrow way, which we must enter alone. Then, and for many a day afterwards, they need that form of persistent Option, and Will: but day by day, the 'Sense' of the rightness of what they have done, deepens, on them, not in consequence of the effort, but by gift granted in reward of it. And the Sense of difference between right and wrong, and between beautiful and unbeautiful things, is confirmed in the heroic, and fulfilled in the industrious, soul." ("Mornings in Florence").

He stressed the need for developing, in the youthful mind, reverence and compassion. He demanded close accuracy of statement, which was to be instilled as a habit. He required the teaching of truth, and exhorted teachers never to teach a child anything of which they themselves were not sure; he pointed out that since "there is always more to be taught of absolute, incontrovertible knowledge, open to its capacity, than any child can learn; there is no need to teach it anything doubtful. Better that it should be ignorant of a thousand truths, than have consecrated in its heart a single lie."

His own doctrine inspired his own writings, his method of teaching art, and art criticism. And while he makes distinctions between what he would have different sections of the community taught, he makes no distinction in his basic requirements for education. He does not think it necessary that a peasant should have learned algebra, Greek, or drawing. But he thought "it may, perhaps, be both possible and expedient that he should be able to arrange his own thoughts clearly, to speak his own language intelligibly, to discern between right and wrong, to govern his passions, and to receive such pleasures of ear or sight as his life may render accessible to him." ("Modern Painters").

It is interesting that Ruskin follows Plato in teaching that music is fundamental in true education. Music, for the Greeks, included also other arts, but Ruskin's love of art in general will not allow any to be left out entirely. He insisted that everyone should be taught to cultivate at least vocal music, and that this in schools should be one of the chief subjects.

Education in general he regarded as wholly designed to bring out the pupil's capabilities, and to lead him to carve his own career, for which the teacher was to prepare him by training him to cultivate facility in thought. In "Modern Painters", he said: "As far as I have experience of instruction, no man ever dreams of teaching a boy to get to the root of the matter; to think it out; to get quit of passion and desire in the process of thinking; or to fear no face of man in plainly asserting the ascertained result."

He did not agree that "anything does to exercise the mind upon". In "Mornings in Florence", he sets out the sciences necessary to the secular education of man and woman, according to the Florentine tradition, and these apparently are in line with his own recommendation. They are Grammar, Rhetoric, Logic, Music, Astronomy, Geometry, and Arithmetic. He deplores the fact that so many so-called educated persons "are not only unacquainted with logic, or the use of reasons themselves, but instinctively antagonistic to its use by anybody else."

Always he insisted on the necessity of logic in education, and the correctness of his estimate of its importance has recently had remarkable confirmation by recent educationists' surveys. Ruskin's opponents often accused him of being illogical himself, and it is amusing that on one occasion he retorted that the persons who accused him of lack of logic did not so much as know what logic means. Another time, when told that he did not give his opponents enough logic, he replied that he would give them a little more than they would like, and proceeded to do so by the ruthless and exact analysis of the meaning of words used, which is the basis and test of logical reasoning, and at which he was a past master.

He deplored the trend in his own time for the more abstract sciences to oust the study of nature. This would have been expected from a teacher and critic of art of his calibre, but,

aside from its appropriateness from his profession, it links up with his thought on the need for cultivating the sense of truth and beauty. He was, however, no advocate of an exaggerated nature-worship, and usually qualifies his more enthusiastic phrases on the love of nature to show that his is not a nature "religion". In "Modern Painters" he says: "And if we now take final and full view of the matter, we shall find that the love of nature, wherever it existed, has been a faithful and sacred element of human feeling; that is to say, supposing all circumstances otherwise the same with respect to two individuals, the one who loves nature most will be *always* found to have more *faith in God* than the other. It is intensely difficult, owing to the confusion and counter influences which always mingle in the data of the problem, to make this abstraction fairly; but so far as we can do it, so far, I boldly assert, the result is constantly the same: the nature-worship will be found to bring with it such a sense of the presence and power of a Great Spirit as no mere reasoning can either induce or controvert; and where that nature-worship is innocently pursued,—i.e. with due respect to other claims on time, feeling, and exertion, and associated with the higher principles of religion,—it becomes the channel of certain sacred truths, which by no other means can be conveyed."

If here he means, as he seems to do, such lessons from nature as are conveyed in the Sermon on the Mount, there can be little objection to his phrasing. Ruskin is insistent that religion must permeate all teaching of the young. He admired the mediaeval system of education because it put religion in the first place. Ruskin's whole method, when analyzed, will be found to contain every essential for true education; his demand that all should rest on a religious basis is proof that it is fundamentally sound.

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*This partial list of titles of doctoral dissertations represents published research studies conducted under the direction of the Department of Education of the Catholic University of America. Copies of the dissertations are on deposit at the John K. Mullen Memorial Library. Withdrawal privileges are in accordance with prescribed regulations. Also, a limited number of copies are available and may be purchased from the Catholic University Press, Administration Building, Washington 17, D.C. Write for catalog of available material.

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1939

Phonics as a Basis for Improvement in Reading by Sister M. Dorothy Browne, O.P.

Reproductive and Retroactive Inhibition as a Function of Similarity in the Recall and Recognition of Paired Associates by Sister M. Adelbert Matousek, S.N.D.

Changing Concepts of Higher Education in America since 1700 by Brother Agatho Peter Zimmer, F.S.C.

1940

Educational Implications of Four Current Conceptions of Human Nature: A Comparative Study by Rev. James N. Brown.

A Statistical Study of Leadership among College Women by Mother M. Dorothea Dunkerly, O.S.U.

The Relative Contribution of Certain Factors to Individual Differences in Algebraic Problem Solving Ability by Wylma R. Kellar.

Backgrounds in the Education of Indian Girls by George E. Noronha.

An Experimental Study of Progress in First-Grade Reading by Sister M. Nila Steinbach, O.S.F.

Retroactive Inhibition as a Function of the Length of the Interpolated Lists by Rev. Arthur A. Sullivan.

Educational Theories and Principles of Cardinal Silvio Antoniano by Sister M. Lauretana Zanfagna.

1941

Preparation of Teachers for Catholic Rural Schools by Sister M. Aloysius Crawford.

The Youth Problem and the Education of the Catholic Girl by Sister Aimee Ely.

Correlations among the Constants in the Curve of Learning by Sister Helen De Sales Forrest, S.S.J.

The Development of Logical and Rote Memory by Sister Regis Holland.

Means of Fostering the Missionary Vocation in Catholic Primary and Secondary Schools by Sister Jeanne Marie Lyons, O.P.

The Relation of the State to Religious Education in Early New York, 1633-1825 by Rev. Charles J. Mahoney.

Church-State Relationships in Education in Maryland by Rev. Leo J. McCormick.

Monism in Modern Education by Sister Genevieve McDermott.

An Inquiry into the General Purposes, Functions, and Organization of Selected University Schools of Education by Rev. Timothy F. O'Leary.

Visual Perception in Relation to Variance in Reading and Spelling by Sister M. Benedict Phelan, B.V.M.

Democracy in the Light of Four Current Educational Philosophies by Rev. Patrick J. Roche.

An Evaluation of the Social Teachings Found in a Selected Number of High School Textbooks by Rev. Alfred W. Steinhäuser.

The Standardization of Two Equivalent Forms of a Vocabulary Test Used in the Measurement of Various Age Levels in the Elementary Grades Three through Eight by Sister M. Theodore Weppner.

1942

Interpretation of Graphs at the Elementary School Level by Sister Clara Francis Bamberger, S.C.N.

The Effects of Practice on Memory Function by Rev. Victor J. Drees, O.F.M.

A Study of Objectives and Trends in the Teaching of Citizenship in Elementary Schools by Sister M. Thomas Johannemann, O.S.B.

Principles of Education According to Bishop Dupanloup by Sister Mary Albert Lenaway, O.P.

The Limitations of Rights and Powers of the State over Education According to the Decisions of the United States Supreme Court by Rev. Stanislaus B. Witkowiak.

1943

The Vocabulary of Religion by Rev. David C. Fullmer.

The Problem of Vocational Education and the Catholic Secondary School by Thomas F. Jordan.

The Relation Between Degree of Learning and Retroactive Inhibition by Rev. Joseph G. Phoenix, C.M.

The Liberal Arts Ideal in Catholic Colleges for Women in the United States by Sister M. Redempta Prose, O.P.

American Lay Opinion of the Progressive School by Sister Mary Ruth Sandifer, R.S.M.

1944

Educational Implications of the Philosophy of Henri Bergson by Mother M. Bernard Bonhomme, O.S.U.

Home, School, and Social Problems of the Adolescent Boy—A Factual and Interpretative Study by Brother Urban H. Fleege, S.M.

Professional Attitudes toward Religion in the Public Schools of the United States since 1900 by Sister Mary of Saint Michael Hubner, S.H.N.

The Relation of the Time-Interval and Intelligence to Reminiscence by Sister Mary Teresa Francis McDade, B.V.M.

College and Secondary School Notes

Catholic University Workshops

Six special workshops during June and August for intensive study at the Catholic University of America were announced by Dr. Roy J. Deferrari, director of workshops and secretary general of the University. All will be open to undergraduate and graduate students who qualify within the field to which each workshop is devoted. Applications are now being received at the University.

Four of the workshops will open on June 10th and run through June 21st; the fifth will operate from June 16th to 20th and the sixth will open on August 22nd and continue through September 1st. Members of the faculty of Catholic University will serve as directors of all workshops except the last one which will be directed by Dr. Leo V. Jacks, of Creighton University, Omaha.

The workshop on Catholic college integration (June 10-21) directed by Dr. Deferrari, is primarily for the college administrator, the college teacher and those generally interested in higher education. Leaders and thinkers in the field of Catholic higher education will discuss problems of integration of the curriculum as a whole.

The workshop on teacher preparation for Catholic high schools (June 10-21) is directed by Rev. Dr. Michael J. McKeough, O. Praem. There will be discussions on the qualities of the Catholic high school teacher, specialized and professional training, in-service growth, state regulations, supervision, and accreditation.

The workshop on education for marriage and family living (June 10-21) is directed by Dr. A. H. Clemens. Teachers of marriage courses in colleges and high schools, social workers, marriage counsellors, canon directors, leaders of marriage forums and discussion groups, chaplains in the armed services and married couples will find the answers to many of the questions and problems with which they are faced each day.

The workshop on the coordination of education and nursing in centralized programs (June 10-21) will be directed by Miss Kathryn W. Cafferty, M.S. in N.E. The areas concerning organization and control of centralized programs, the development

of curriculum, the responsibility of personnel, and the contributions of community agencies will be thoroughly considered by experts in the field.

The institute on administrative aspects of Catholic youth work (June 16-20) is directed by Miss Dorothea Sullivan, M.A. Diocesan youth directors, religious, and other workers engaged in the administration of Catholic youth programs, faculty, and students of schools of social work will study principles, policies, practices, and recent developments in administration of Catholic youth work.

The workshop on creative writing for Catholic writers, (Aug. 22-Sept 7) will be directed by Dr. Leo V. Jacks. Successful Catholic writers will direct and advise the participants, with conferences on the short story, Westerns, research techniques, critical studies, subjects, plot, plays, the novel feature articles, and poetry. For manuscript consultations representatives of publishing houses will be present.

Living quarters will be available on the campus during the days of the workshops for nuns, priests, laymen and laywomen.

Catholic U. School of Nursing Gets March of Dimes Grant

A March of Dimes grant of \$5,500 to the Catholic University for continuing an orthopedic nursing course for graduate students in the School of Nursing Education has been announced.

To improve the care of Infantile paralysis patients and those suffering from other crippling diseases, the postgraduate training, made possible by the grant for 1949 from the March of Dimes, will include field trips to the Gallinger Hospital and Cerebral Palsy Clinic. Miss Mary P. Billmeyer, assistant professor at the School of Nursing Education, who will conduct the course, stated that the graduate nurses who attend come from many sections of the United States and eventually return to responsible teaching and administrative positions in nursing schools and hospitals.

Five More Jesuit High Schools, Three Colleges, Open Doors to Negroes in Last Two Years

Thirty Jesuit high schools and 24 colleges now have a policy of admitting Negro students. These figures show that five high schools and three colleges have opened their doors to

Negro applicants since a previous survey was made two years ago. In all, there are 38 Jesuit high schools and 30 Jesuit colleges in the United States.

The survey, undertaken by the Jesuit publication *Social Order*, shows that Negro high school students are in a ratio of about one to 500 with their Jesuit-instructed white scholars, and that Negro college students in Jesuit institutions are about one in 100. Results of the survey are published in the February issue of the *Interracial Review*, organ of the Catholic Interracial Council of New York.

The number of Negro students enrolled in Jesuit high schools has risen from 20 in 1946-'47 to 33 in 1948-'49. In Jesuit schools of higher education, the number of Negro students has increased from 581 to 887 over the same period.

Courses in Library Science

Nazareth College of Rochester, New York is offering two three-hour courses in Library Science in the summer of 1949. These will constitute the first summer's work in a three summer sequence which will be carried through 1949, 1950 and 1951. The courses are designed to meet the needs of those who serve as teacher-librarians in the elementary and small high schools which they staff. Upon the completion of the three summer sequence, the program will be offered anew in 1952 for new registrants. For further information address: The Registrar, Nazareth College, Rochester, New York.

Father Hunter Guthrie Succeeds to Presidency of Georgetown

The Very Rev. Hunter Guthrie, S.J., dean of the Graduate School of Georgetown University since June, 1943, has become the university's new rector and president, succeeding the Very Rev. Lawrence C. Gorman, S.J., whose six-year term had expired.

The appointment of a new president of the 160-year-old Jesuit university, oldest Catholic school of higher learning in the country, was made by the Very Rev. John Janssens, S.J., Superior General of the Society of Jesus, in Rome.

Father Gorman, who directed the university's affairs through the war years, turns over its helm after an unusually successful administration. With approximately 5,600 students, double the academic strength of pre-war years, Georgetown is holding its war gains. Father Gorman also succeeded, with Federal financial aid, in building a \$4,000,000 hospital, a new Foreign Service School Annex, provided larger quarters for the Graduate School, and added several class halls to the College of Arts and Sciences and several dormitories for resident students.

Like his predecessor, Father Guthrie, 48, is a native New Yorker and a graduate of Fordham Preparatory School. He entered the Society of Jesus at St. Andrew-on-the-Hudson in 1917. Father Guthrie was in the first class opening Weston College in 1922, but transferred to Woodstock College, Maryland, where he received his bachelor's and master's degrees in 1923 and 1924.

He was ordained to the priesthood by the late Archbishop Curley of Baltimore on June 23, 1930, and received the degree of Doctor of Sacred Theology from Gregorian University, Rome, the next year. He then studied ascetic theology at Tronchiennes, Belgium, in 1931 and 1932. At the end of that year, assigned to study modern philosophy, Father Guthrie attended the universities of Louvain, Munich, Freiburg and Berlin. He received his Doctorate of Philosophy with highest honors from the Sorbonne, Paris, in 1937.

The following years Father Guthrie spent in this country. He taught philosophy at Woodstock College until 1940. Then he returned to New York to join the faculty of Fordham University as director of the department of philosophy of the Graduate School.

Saint Louis University Writers' Institute

Applications for membership in the Saint Louis University Writers' Institute have already been received from almost every state in the union, according to a recent announcement of the Institute Director, Dr. James E. Cronin. Several groups have also requested information regarding the possibility of instituting scholarships for students from specific localities.

Scheduled to open at Saint Louis University next fall, the Writers' Institute is something new in the way of writer-training programs. For the first time, a great Catholic University presents a thoroughly integrated four-year program for the training of writers with the Christian point of view. Core of the course is the requirement for a thorough acquaintance with Catholic philosophy—not to be confused by the hasty reader to mean "religion courses."

Young Catholic writers who are interested in learning more of the course are advised that scholarship application forms and competing manuscripts must be submitted before March 30. For those who wish to compete for regular admission without scholarship, the final date is May 1. Full information may be obtained by writing to the Director, Writers' Institute, Saint Louis University, Saint Louis 3, Missouri.

Incarnate Word College Expansion Program

Construction is expected to begin shortly on two units of an expansion program at Incarnate Word College, San Antonio, Texas, which calls for the addition of five buildings within the next ten years. The first of these will be the new Science Hall to replace the present one-story building erected in 1926. The second will be the new Incarnate Word High School and Community College at Mount Erin, a height on the extensive tract owned by the Sisters of Charity of the Incarnate Word and purchased in 1897 from Colonel George W. Brackenridge. The present plant at Broadway will be devoted exclusively to the senior college of arts and sciences. Long range plans for the development of the college call for the erection of a new Library Building, a Gymnasium, and a Student Health Service Building.

High School Programs Need Revision, Catholic Educators Told; Federal Report Praised

A study by the United States Office of Education showing that high school programs need an overhauling was recommended to Catholic high school administrators in Baltimore by Msgr. Frederick G. Hochwalt, secretary general of the National Catholic Educational Association.

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He made the recommendation to a Middle Atlantic regional conference of the N.C.E.A., which was attended by about 1,000 Religious and lay teachers from Maryland, Pennsylvania, New York, New Jersey, Delaware and the District of Columbia. Archbishop Francis P. Keough of Baltimore also spoke.

Monsignor Hochwalt said that suggestions by the Federal school group with regard to mastery of reading, writing and arithmetic would be of special value to Catholic schools. He said also that Catholic educators should examine the findings on citizenship, health and safety, consumer education, work experience and family life.

— Other Items of Interest —

Announcement was made at the office of Msgr. P. J. McCormick, rector of the Catholic University of America, that Catholic Sisters College, an integral part of the University, had signed a contract for the sale of its land at Twelfth and Varnum Streets, near the university campus here, to Providence Hospital as a site for a future hospital center. The tract of land to be conveyed comprises approximately 15 acres.

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Scientific achievements of the University of Notre Dame will be highlighted in the 26th annual observance of Universal Notre Dame Night to be celebrated Monday, April 25, by Notre Dame alumni and friends throughout the world.

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The fourth annual institute on journalism sponsored by the Catholic Institute of the Press opened in New York at Cathedral High School with an enrollment of 300 high school seniors and college freshmen from Catholic institutions of learning in the metropolitan area.

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The Rev. Gerard F. Yates, S.J., former head of the political science department in the graduate school of Georgetown University, has been named dean of the graduate school, it has been announced. He succeeds the Very Rev. Hunter Cuthrie, S.J., just named president of the university.

Elementary School Notes

New Orleans Initiates Curriculum Revision Program

Teachers of the Archdiocese of New Orleans met recently for their sixth annual institute under the leadership of Rev. Henry C. Bezou, Archdiocesan Superintendent of Schools. The objective of the meeting was expressed in the slogan "Christian Social Living—Our Challenge and Our Goal."

In order to introduce the Catholic curriculum, GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING, to the teachers of the Archdiocese, Rev. William E. McManus of the Department of Education of the N.C.W.C., and three members of the Commission on American Citizenship of the Catholic University of America addressed the several elementary and secondary groups on "What Makes the Curriculum Catholic?" "Foundations for Christian Social Living," and other related topics. Plans were also made at this institute for the construction of courses of study based on the GUIDING GROWTH curriculum, and adapted to local needs.

During the same week, the foregoing program was presented to the teachers of the Lafayette Diocese under the direction of Rev. Ignatius A. Martin, Diocesan Superintendent of Schools. At the close of this institute, arrangements were made whereby the Lafayette Diocese will cooperate with New Orleans in the formation of courses of study and in in-service education of teachers.

Indian Reservations Feel Impact of McCollum Case Decision

Religious training for Indian children attending federal schools, reports EDUCATION SUMMARY, will soon be regulated by a new set of rules drawn up in accordance with the Supreme Court's McCollum decision. Although interpreting the ruling to mean that religious instruction may not be given during regular school hours, the legal staff of the Bureau of Indian Affairs believes that the use of federal school buildings for religious education after school hours is not forbidden. Consequently, religious classes conducted in school buildings during the regular school day and released time programs will be

banned, but after-school use of classrooms for religious instruction will be allowed. School personnel are reminded, however, that no expenditures may be made in preparing rooms for such use, and that the use of classrooms for this purpose cannot be exclusive.

Future Enrollment Figures Will Challenge Administrators

Elementary school enrollments, as predicted by experts, will be 46 per cent greater in 1957 than in 1947. Thus, even schools with facilities adequate to take care of all new enrollees in 1947 may very likely require a program of continuous expansion up to 1957.

Nationally, the required expansion of school facilities will not be the same for all grades at the same time. As children born in years when births were relatively numerous reach school age and progress through the grades, each grade in turn will bear the brunt of their numbers. School construction programs should therefore, be concerned not merely with creating additional seats but with providing flexible accommodations that may be used for one grade or another as the need arises.

Between 1948 and 1949, there will be an increase in first-grade enrollment which will be about 11 per cent above that of 1948. This means that schools will have about 400,000 more first-graders in 1949 than in 1948. A still more striking increase is expected to occur in 1953, when first-grade enrollments will be over 15 per cent higher than those in 1952 and about 34 per cent higher than in 1947. Elementary schools will be forced to accommodate 600,000 more first-grade pupils in 1953 than in 1947.

Since most pupils spend one year in a grade, the changes in the number of first-grade children mentioned above will cause changes in the number in the next higher grade in the year following. These peaks in school enrollment will affect the school situation during the entire period the group remains of school age. Thus, the sharp increase in the first-grade enrollment in 1949 will ultimately result in 1956 in an eighth-grade population which will be 37 per cent over that of 1947. Similarly, as the mounting first-grade enrollment of 1953 reaches the eighth grade in 1960, enrollments in that grade

will be 17 per cent greater than in 1959, and 65 per cent over that of 1947. Thus, for every three eighth-grade seats needed now, five will be needed in 1960.

Specialist Answer Fourteen Questions on School Organization

Specialists in elementary education at the U.S. Office of Education have gathered facts to help answer questions in education most frequently asked by parents and lay citizens.

Fourteen questions relative to school organization were used as the basis of interviews by members of the Staff of the Division of Elementary Education in their visits to fifty-two superintendents of schools. The report published as Pamphlet 105 of the Office of Education, under the title of "Fourteen Questions on Elementary School Organization," may be secured for 10 cents from the Superintendent of Documents, Government Printing Office, Washington, D.C.

Arithmetic Texts Fail to Meet Needs of Rural Children

Reported in the December issue of the JOURNAL OF EDUCATIONAL RESEARCH is a study on the content of third-grade arithmetic textbooks published between 1942 and 1946.

Pictures, written problems and non-computational material of six third-grade arithmetic texts were classified according to their type of background setting, namely: rural, urban, and non-specific background.

The proportion of materials with a definite rural background was less than 3 per cent in each of the six texts. Teachers working with rural children in a school using any of the six books examined, asserts the investigator, may find their attempts to develop the child's understanding of difficult arithmetical processes further complicated because the text material is so infrequently presented in a setting familiar to the young child's environment.

To offset this shortcoming, teachers who direct the learning experiences of one-half of the elementary school children of the United States are compelled to spend part of their valuable time developing background material which will be familiar

to the children in rural areas, or else neglect this important phase of the teaching-learning situation.

Psychiatrists Discuss Children's Reactions to Entertainment Programs

Psychiatric opinion on "Chills and Thrills in Radio, Movies and Comics," reported in the spring issue of the quarterly CHILD STUDY, revealed a diversity of viewpoints on the subject. However, all psychiatrists interviewed were agreed upon one point: that radio programs, movies and comics do not in themselves create fears, but for some children and under various conditions, they do precipitate and stimulate anxieties lying beneath the surface ready to be awakened. It was on the question of the positive value of these experiences that the greatest divergence occurred.

California Seeks to Eliminate Double-Session School Day

Education trends in California are being shaped largely by population trends. California has scores of thousands of pupils on double-session per day attendance. Many pupils in the seventh and eighth grades, and nearly all below the junior high school level, in Southern California have never yet attended a full day of school. Los Angeles alone hopes, by a program of semi-permanent housing, to remove 27,000 pupils from double sessions by the end of the school year.

The Cooperative Committee on School Finance has been at work for a year on a proposed revision of the present school appropriation law. Proposals will call for approximately \$32,000,000 more than would be allowed under the present law. Of this, \$20,000,000 would go to elementary school support.

Education Marches on in Turkey

A recent visitor to Turkey reports, in SOCIAL EDUCATION, his observations on the advance of educational facilities in that country under the present government.

In contrast to the 350,000 children in school during the Turkish emperial days (1923), there were approximately 1,500,000

boys and girls of elementary-school age attending school during 1947-1948. The number of elementary school buildings is now close to 16,000, and the government plans to open 2,000 schools every year until the entire elementary-school population, upwards of 2,500,000 can be accommodated.

In order to provide the trained teachers needed in the large-scale educational reform, so-called Village Institutes were established. The personnel of these Institutes comb the elementary schools of the country for prospective teachers. After five years of Spartan life of concentrated work at the Institutes, these trainees are assigned teaching positions under the watchful eyes of higher authorities. At present, the twenty-one Institutes in the country have a student enrollment of 15,000, and a graduate body of nearly 10,000.

New Methods Book Boasts of Multi-Authorship

Fifteen hundred elementary-school teachers in Chicago claim authorship to a methods book entitled ARITHMETIC TEACHING TECHNIQUES, recently published by the Chicago Public Schools.

The production is the result of cooperation on a huge scale. First all elementary classroom teachers submitted reports on difficulties they had encountered in teaching various arithmetic concepts. A list of the twenty-nine most frequently-occurring trouble spots was returned to the teachers with the request that they describe techniques they had used in overcoming each difficulty. From more than 1,300 techniques suggested, 349 were culled, classified, and organized by grade levels. Each of the twenty-nine difficulties is treated separately, with remedies for their removal suggested at every half-grade level.

News from the Field

Guideposts in Urging Fair U.S. School Aid

In their efforts to convince the general American public that parochial school children have a rightful place in any Federal school aid legislation, Catholic laymen and women ought to adopt the following guideposts, Msgr. Frederick G. Hochwalt of the Education Department, National Catholic Welfare Conference, urged:

Emphasize the "public service of the Catholic schools.

Emphasize that all Catholic school children are citizens.

Emphasize the general plan that welfare services be for all children.

Cite the argument that welfare services for children by the Federal Government in nonpublic school are constitutional.

Show the financial savings to the nation.

Emphasize that Catholics pay their share of taxes for public schools and are obliged to do so.

Make the point that in addition Catholics support their schools for reasons of conscience.

Emphasize that what Catholics want is juridical recognition.

Emphasize the fact that group action is more powerful, but individuals can do their part.

500 Educators to Confer

Nearly 500 persons from the United States, Canada, Mexico, and other parts of the world will meet at St. Bonaventure College when the 30th annual Franciscan Educational Conference is held from June 27 to 29, it was announced by the Very Rev. Thomas Plassmann, O.F.M., college president. The general theme of the conference will be "Practical Moral Guidance Today."

Discussions will concern marriage problems, medical and psycho-somatic matters, educational and vocational moral guidance, and politico-economic social subjects. Among the topics expected to be covered are atomic and bacteriological warfare, business and professional ethics, truthful news dissemination and propaganda, crime and delinquency, euthanasia and suicide, just wages and profits, and guidance of youth groups.

The Rev. Pius J. Barth, O.F.M., conference president and head of the school of education at De Paul University, Chicago, will preside.

Plans Completed for N.C.E.A. Convention

Somewhere in the neighborhood of 8,000 to 10,000 Catholic educators throughout the country are now converging upon Philadelphia—the "Liberty Shrine in '49"—where the 46th annual meeting of the National Catholic Educational Association is being held April 19 to 22.

The speakers will include Archbishops and Bishops, priests and laymen, well versed in the most important topics of the day—ranging from the current controversy concerning Federal aid to parochial school children to the teaching of the various school subjects.

The convention will open with a Solemn Pontifical Mass at which His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, will preside. Celebrant will be Auxiliary Bishop J. Carroll McCormick, and the sermon will be preached by Auxiliary Bishop Hugh L. Lamb.

During the four-day period of the Convention there will be general meetings and group discussions of all the departments, and sections of the Association. These include the Seminary Department, University and College Department, Secondary School Department, Elementary School Department, School Superintendents' Department, Minor Seminary Section, Deaf Education Section and Blind Education Section.

One of the features of the Convention will be the largest and most varied exhibit that the N.C.E.A. has ever conducted.

Did You Know Father Thomas Judge? Nuns Seek Details About Founder

Did you know a Vincention priest named Father Thomas Augustine Judge?

The members of the religious community of Sisters he founded, the Missionary Servants of the Most Blessed Trinity, are seeking detailed information about him in the form of letters, pictures, descriptions of events and incidents or other items of interest. Headquarters of the group are at the Blessed

Trinity Mother Missionary Cenacle, 3501 Solly Street, Philadelphia.

Father Judge was born in South Boston, Mass., in 1868, and ordained in Philadelphia in 1899. He founded the Trinitarian community in 1932, a year before his death. The priest, a pioneer in the lay apostolate movement, was widely known for missions he conducted in the East, as far west as St. Louis and in the South principally in Alabama and Florida.

Cooperation Between Catholic, Public Schools in City Lauded

Members of the Rotary Club, Natchez, Miss. were reminded of the saving to them and other residents of the city that is made possible by the education of 1,200 children in the Catholic schools there. The speaker at the club dinner was the Rev. Kenneth L. Harris, assistant at St. Mary's Cathedral, who spoke on "What the Catholic Schools Mean to Any Community." The Church, he said, is deeply concerned with the proper education of all youths and adults.

Father Harris praised the people of Natchez and the officials of the public schools for the spirit of cooperation shown the Catholic schools. In many places Catholic schools often are treated as "poor stepchildren," but this is not so in Natchez, as all had come to recognize what the Catholic schools mean to the civic life of the city, he said. D. G. McLaurin, principal of the Natchez Public High School, thanked Father Harris in the name of the Natchez public schools.

Contest Winner

Thomas Wahl, senior of Cathedral High School, St. Cloud, Minnesota, recently won first place in a state-wide Christmas seal radio script contest sponsored by the Minnesota Public Health Association. His prize winning script, "Tuberculosis, the Killer", was presented over WCCO, Minneapolis, on December 18.

Book Reviews

SPEECH HANDICAPPED SCHOOL CHILDREN. Wendell Johnson, Spencer F. Brown, James F. Curtis, Clarence W. Edney, and Jacqueline Keaster. New York: Harper and Brothers, 1948. Pp. 464. \$3.00.

This volume represents the point of view, the present status of research, and the consensus of expert judgment of the University of Iowa group, long the world's leaders in the field of speech rehabilitation. First off, I would suggest that a copy of this book be added to the teachers' shelf in the library of every elementary and secondary school. Every teacher has, or has had, some pupils for whom he wished to do something with regard to speech and with whom he felt helplessly handicapped. It is not that this book will make him a competent speech therapist—and it shouldn't—but that the point of view of the pupil with difficulty is so sympathetically developed and so sanely treated that every teacher will profit from the reading. Professor Johnson's first two chapters concern themselves with the speech of every child and with the sort of classroom atmosphere in which good speech will develop and inadequate speech be nurtured into good. The other chapters, on disorders of articulation and of voice (Curtis), on stuttering (Johnson), on retarded speech development, on cleft palate, and on cerebral palsy (Brown), and on impaired hearing (Keaster) are a little more technical, but not so difficult as to be forbidding to the average teacher. Dr. Edney's chapter on the work of the correctionist in the school program is detailed, practical, and while a little beyond the resources of the ordinary Catholic just now worth working toward.

WALTER L. WILKINS.

Department of Education,
University of Notre Dame.

POETIC ART. Paul Claudel. Translated by René Spodheim. New York: Philosophical Library, Inc., 1948. Pp. 150. \$2.75.

From Paul Claudel, now in his eighty-first year, one knows better than to expect a treatise on metrics or even an Horatian approach to the task of the poet. In this small volume Claudel is exploring the very foundation of all poetry—the relationship of man with time and with the world. The book contains three

essays of which the first two are closely linked: "Knowledge of Time", "Discourse on the Affinity with the World and with Oneself", "Development of the Church".

The roots of all poetry are in the fact that "in addition to their own realities, and to the relationship they maintain with others, all things stand as symbols. . . ." First and last, the words of man are metaphors. As for the supposed laws of science, they are sterile formulae, incapable of generating continuance.

The origin of motion is explained as the quivering of matter on contact with a different reality, that is spirit. Thus begins the vibration of the universe, that great time-making machine, and thus begins not less the vibration of the human instruments, "unwitting copies of the total clock".

In a short review it is impossible to do justice to M. Claudel's fresh, profound, and challenging statements on such fundamentals. One could cite thirty sentences, each of which is like a powerful telescope revealing new but inevitable relationships among the stars. Let it suffice to say that in this work a brave and humble mind stands at the crossroads where philosophy and mysticism meet, where the affirmations of the author reverberate the sayings of Saint Catherine's *Dialogue*.

The courageous translator, Renée Spodheim, is to be commended for her competent handling of a difficult text. As she observes in a footnote, Claudel "cherishes" double meanings, but the English version appears to do full justice to his subtle yet forthright thought.

SISTER MARY JEREMY, O.P.

Rosary College,
River Forest, Illinois.

PHYSICS, (BASIC SCIENCE. Elmer Burns, Frank Verwiebe, and Norbert Hagel. New York: D. Van Nostrand Co., Inc., 1948. Pp. xii+674.

This high school text groups the traditional content of physics into twenty-five units, each unit consisting of short chapters running from three to five pages. Included in most of the chapters is a pupil project relating to the matter previously covered. Many of these projects provide interesting demonstration material. Other than the traditional matter, there are

chapters dealing with aerodynamics, atomic and nuclear physics. The treatment of aerodynamics flows naturally from the previous consideration of mechanics of fluids and Newton's laws of motion.

Definitions and statements of principles are in bold type. In addition, there is a glossary of terms with a reference to a definite paragraph in the text for each term. Some of the illustrations do not compare favorably with those of other standard secondary school texts. This is particularly noticeable in the units on heat and sound. Those who are accustomed to consider the different methods of determining specific gravity will find the treatment in this book rather sketchy, since two methods only are considered, the hydrometer method for liquids and the Archimedian method for solids heavier than water. It is somewhat difficult to understand why the writers make no distinction between ideal and actual mechanical advantage. Such a distinction is ordinarily emphasized in laboratory work and can be powerfully utilized to illustrate the part friction plays in everyday life.

One feature this reviewer would like to find in texts is a proper treatment of units. It should be demonstrated in the sample problems given not only how numerical answer is derived, but also how the unit associated with the answer is obtained. How a certain unit becomes associated with a numerical answer is very often confusing for the elementary physics pupil.

BROTHER E. MARK, F.S.C.

West Philadelphia Catholic Boys High School,
Philadelphia, Pa.

THE PLAY'S THE THING. Joseph Mersand. New York: Modern Chapbooks, 1948. Pp. 101. \$2.50.

This small volume, made up of essays which first appeared in *The High School Thespian*, is intended to help secondary school pupils appreciate the drama. Its author recommends methods of getting acquainted with plays and supplies a few basic remarks about seven American playwrights.

As a means of knowing the best plays, Mr. Mersand suggests, first of all, seeing the plays staged. Where this is not possible—and of course it is not in most American communi-

ties—he recommends listening to them on the radio or reading the texts and as much critical comment as the pupil can get hold of.

The section called "Enjoying the Plays" is largely a composite simplification of the most popular modern critics, and in the course of it the author perpetuates the utilitarian chestnut that great plays "will teach you about life, how people think, act, and should strengthen your own hand in facing your own life problems." He also considers character of greater importance than plot, despite the fact that he praises Aristotle's *Poetics* without reservation.

The dating of the volume is deceptive: the introduction was signed in 1940, eight years before its publication date, and most of the essays presumably antedate that time. The style is clumsy, more given to ambiguity than simplicity, and some of the syntax would be given a hard time in college composition classes. On the whole, I cannot see any gap in dramatic literature filled by this work and should think the high school pupil much better off with some of Mr. Mersand's sources.

LEO BRADY.

Speech and Drama Department,
The Catholic University

SEPARATION OF CHURCH AND STATE. Alvin W. Johnson and Frank H. Yost. Minneapolis: University of Minnesota Press, 1948. Pp. ii+279. \$4.50.

It is doubtful that any educational problem has received more attention during the past three years than the one concerning the relationship of the school to church and state. Students of the subject will therefore welcome this book. It is a completely rewritten and enlarged edition of Alvin W. Johnson's "The Legal Status of Church-State Relationships in the United States", which was originally published in 1934. In it the authors have sought "to set forth church-state relationships as they have developed in the principal areas of conflict and as they have been defined by highest federal and state courts." Of the twenty-one chapters thirteen are directly concerned with education, the others with such questions as freedom of speech, freedom of the press, and Sunday observance.

That the authors have done a prodigious amount of work in collecting the data here assembled is quite evident. Moreover in their presentation of the legal aspects of church-state relationships they have been objective and unbiased. Their own philosophy is revealed in the first and last chapters. Here the hazy thinking that is evident in so much of what has been said and written on these relationships is apparent. On page 257, we are informed that complete separation of church and state is now a *fait accompli* in this country. Their own book is convincing testimony that what we have had is not complete separation but incomplete cooperation. Every student of history knows that from the beginning of our country to the present day church and state have worked together to provide religious services and direction to the men in our armed forces, in the care of orphans, delinquents, Indians, the aged and the infirm. The record of this cooperation is evidence that it can be carried on without violating the distinctive rights of either. One wonders why it cannot be equally effective in the field of formal education.

M. J. McKEOUGH, O. PRAEM.

Department of Education,
The Catholic University.

SOCIOLOGY AND SOCIAL PROBLEMS. Eva J. Ross, Ph.D. Milwaukee: Bruce Publishing Company, 1948. Pp. viii+344. \$2.76.

During the past decade thousands of Catholic high school and college students have been introduced to sociology through the textbooks written by Miss Ross. The scale on which these books have been adopted is undoubtedly the best test of their adaptability to classroom purposes. The present volume replaces the author's *Rudiments of Sociology* as a text suitable for a one-semester course; for other, full-year courses Miss Ross has written *Sound Social Living* and, in collaboration with Dom Ernest Kilzer, O.S.B., *American Democracy*.

The range of materials included in this book suggests a problem which is not so much the author's as the teacher's. In seventeen chapters there are treated such varying topics as the social nature of man, the purposes of society, the influence of

inheritance and environment, evolution, cultural development, marriage and family relationships, the state, the church and school, private property, industrial organization, labor problems, family problems, poverty, health problems, crime and delinquency, minority groups, and international order. Can such a range be covered with profit in one semester? Or would it be more worth-while to deal with fewer concepts and problems at greater length. The reviewer's preference is rather strongly in favor of the latter alternative, which presupposes, of course, more than mere "textbook teaching."

Some inaccuracies and misleading statements, undoubtedly inadvertent, occur in the text and in captions under illustrations. Proportionately more of these are found in the chapter on heredity than elsewhere; unfortunate biological errors are contained in the oversimplified explanation offered. The discussion of the "inheritance" of original sin in this chapter (pp. 34-35) seems likely to leave the impression that it is part of the biological inheritance. The attribution of much insanity (which in books like this should rather be called mental disorder when more than a legal question is involved) to inheritance (pp. 37, 268) would be disputed by many psychologists and psychiatrists. The explanation of mores (pp. 63-64) does not point up sufficiently their distinction from absolute norms of morality. These are probably the most important slips.

In addition, certain central concepts in sociology, certainly within the grasp of the high school senior and seemingly important for a layman's understanding of social problems, remain rather indistinct in the author's treatment. Culture, for example, is frequently mentioned and the necessity of a "cultural approach" is implied throughout; yet the reviewer doubts that the presentation of this concept will make it the significant intellectual tool it ought to be for the students who use this book. Similarly, the concepts of society, group, and social organization are treated without the elaboration which would make their relevance clear.

Informed and intelligent teachers will know how to remedy such defects and use the framework and basic materials which Miss Ross has provided. They will have the benefit of sum-

maries, vocabulary lists, questions for discussion, suggested projects and activities, and selected bibliographies which have been very carefully prepared.

C. J. NUESSE

Department of Sociology,
The Catholic University.

WHAT DO YOU TELL THEM? O'Brien Atkinson. New York: Joseph F. Wagner, Inc., 1948. Pp. 168.

The pathways of ideas sometimes reverse themselves. One normally expects the seminarian to acquire procedures of apologetics in the seminary and then to pass them on to others in the course of his ministry. In the past twenty years, however, valuable procedures and techniques developed through Catholic Evidence Guild street preaching have begun to form the pattern of seminary training. This little book is a product of Guild experience and presents the trend in apologetics procedures, a trend away from formal proof of the teachings of the Church toward simple explanation of these teachings. There is nothing very unusual about this approach; it has long been the effective strategy of successful salesmen. This book shows some of its psychological advantages, particularly the ease at which it puts listeners. Often, non-Catholics listening to Catholic preachers are disturbed by the fact that they feel that they must first surrender their point of view to appreciate the doctrine preached. The method outlined in this book guarantees a calm listener who senses no forceful surrender until he is convinced. There is a good practical lesson here for priests and others who endeavor to bring new members into the Church.

WILLIAM H. RUSSELL

Department of Religious Education,
The Catholic University.

THIS WAY, PLEASE. Eleanor Boykin. New York: The Macmillan Company, 1948. Pp. x+350. \$2.50.

This book is quite as delightful as its pretty title suggests. It brushes aside all the taboos and furbelows of the "horse and buggy" days and presents a formula for gracious living to the

adolescent of this atomic era which will enable him to meet his family, friends, teachers and—after graduation—employers and fellow-workers with poise, assurance and charm.

Miss Boykin in her lively and friendly style tells the boy and girl quite as sincerely and almost as entertainingly "how to win friends and influence people" as does Dale Carnegie in his current best-seller. I am sure that if high school students read and digest the helpful contents of this book, American youth generally will have better manners, and the disturbing distinctiveness of sophisticated graduates of so-called "charm" schools will be lessened.

MOTHER ROSE ALMA, I.H.M.

Central Catholic High School,
Allentown, Pa.

— BOOKS RECEIVED —

Educational

Beaumont, Henry, and Macomber, Freeman Glenn: *Psychological Factors in Education*. New York: McGraw-Hill Book Co. Pp. 325. Price, \$3.00.

Bower, William Clayton and Hayward, Percy Roy: *Protestantism Faces Its Educational Task Together*. Appleton, Wis.: C. C. Nelson Publishing Company. Pp. 292. Price, \$3.25.

Dolch, Edward William, Ph.D.: *Helping Handicapped Children in School*. Champaign, Ill.: The Garrard Press. Pp. 349. Price, \$3.50.

Havighurst, Robert J. and Taba, Hilda: *Adolescent Character and Personality*. New York: John Wiley & Sons, Inc. Pp. 315. Price, \$4.00.

Luella, Sister Mary, O.P.: *The Catholic Booklist 1949*. River Forest, Ill.: Rosary College, Dept. of Library Science. Pp. 86. Price, \$.65.

Nemmers, Erwin Esser: *20 Centuries of Catholic Church Music*. Milwaukee: The Bruce Publishing Co. Pp. 213. Price, \$4.00.

Peterson, Shailer, Ph.D.: *How Well are Indian Children Educated?* Washington, D.C.: United States Indian Service. Pp. 182.

Vinette, Roland, D. Péd.: *Pédagogie Générale*. Montreal: Le Centre de Psychologie et de Pédagogie. Pp. 429.

Witty, Paul: *Reading in Modern Education*. Boston: D. C. Heath & Co. Pp. 335. Price, \$3.50.

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